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BUILDING THE CHURCH AT SEOUL, KOREA

Letter from Rev. J. S. Gale, D.D., Seoul, Korea

Our Church building was too small. The members had patched up a Korean tiled house and pieced it out, lengthened it, and covered over the central court so that five hundred people could sit in a building, which originally at its widest capacity was meant for about fifty. But there was no further room for wings and annexes and the congregation had outgrown it. What were they to do? That was the question. At a meeting held August last, one member thought it would be better to wait a year. At once half a dozen were on their feet, "What? Wait?" Another said, "Collect the money first and then build." Wise surely, but that too was voted down. "Put up a smaller building and add to it," suggested Helper Pak. "No, no, no, we've added to enough, and not any more 'smallish' please." "Then what do we require?" "A building that will seat from fifteen hundred to two thousand. We want it up at once, to start now and finish before winter. We would like it paid for before we enter it for services." Elder Ko summed up the mixed thought of the meeting by saying, "I notice that God gives when we ask Him. Shall we not ask as we go and go forward. The site costing \$500 we have already paid for and we have some money to begin on, I propose that we begin."

The following Sunday we met under an awning wide enough to cover two thousand people. The opening of the service was favorable, the hymn was sung through, and then, just as we were about to read, a fearful gust of wind split the awning down the middle and the Churchgoers scattered in all directions to escape the falling bamboo.

Until the new church was up it was decided to meet separately, the men in the morning and the women in the afternoon. This makes a poor meeting, but it was the best we could do. Meanwhile, logs were being carried up the hill, eight men at each end. With one end pinned down and the other resting over a block-log high in the air, they went at it with saws and wedges. Beams, ports, braces, rafters, grists, flooring, window-panes, piece by piece, were all cut out by hand, from the original logs that had stood as sentinels of the wilderness for a hundred years, till called ruthlessly to jostle their way down the river to the City of Seoul.

Not noiselessly like Solomon's Temple, but with much pounding and hammering, late and early, the men were at work like bees, until, on December 1st, the building was finished and we moved in for the opening service.

Two-thirds of the cost had been raised by the Korean Christians themselves. Many a dinner had been foregone that the money might go into the church, and many a new dress. Silver hairpins with jade ornaments and rings had found their way into the collection plate. Some members had paid as high as a hundred dollars subscription, some fifty, some twenty; many had paid twenty-five cents, week after week, until these small sums also amounted to many dollars.

At the close, in our hour of need, Mr. Severance gave us \$250, and Mrs. Kennedy of New York, gave \$1,000, which paid off the remainder—a new church that would hold 1,500 people and no debt, surely it was cause for rejoicing.

On December 8th, the opening day, the church was packed to the doors, and a great crowd outside was unable to get in. In the East flags and lanterns are the ordinary objects of decoration, but flags of all nations were out of place in church, so we improvised a new kind of ornamentation, that will doubtless be used hereafter. On colored papers cut like flag decorations, we had written in Chinese and Korean, "Eternal Life," "Righteousness," "Regeneration," "Peace," "Paradise," "Glory," "Thanksgiving," etc., etc., until the whole ceiling was a world of expressions from the Scripture.

Mr. Reynolds of the Southern Presbyterian Mission led in the opening prayer. Scripture passages were repeated by the children, a hymn was sung by the school-girls, and then came the sermon. High up over the platform were the ideographs meaning "Eternal Life." How to attain to this was the theme of the day. It was to be illustrated, part by part, by a ladder like Jacob's, that went up to Heaven. One little girl in clear accents that could be heard all through the building spoke a lesson on Faith, and Deacon Kim placed one post of the ladder marked "Shin" (Faith), pointing toward Eternal Life. Then one of the junior boys spoke I Corinthians, xiii, and the second post of the ladder was marked "Love." Now the rungs were put in place, five of them marked "Repentance," with verses recited by one of the boys. "Prayer" was illustrated by passages chosen here and there from Scripture. "Confession of Christ," was marked by the middle schoolgirls singing "Tell it Out." "Endurance" was emphasized by the former Secretary of the Cabinet, Yi Sang-Ja, now a teacher in the Boys' Middle School, and "Thanksgiving" by Elder Chi. The theme was closed by the girls singing "Nearer My God to Thee," very beautifully.

This was the way to Eternal Life: Trust God, Love Him, Confess to Him, Pray to Him, Preach like Him, Suffer for Him, Thank Him.



THE TENT ERECTED FOR SERVICES OF THE PRESBYTERIAN CHURCH, SEOUL



CHRISTIANS COMING FROM A SERVICE IN THE NEW PRESBYTERIAN CHURCH, SEOUL

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SIGNS OF THE TIMES

FOREIGN BOARDS IN CONFERENCE

Fifteen or twenty years ago the numerous Foreign Mission Boards of the various denominations in America came into contact with each other, generally in conflict over some alleged breach of missionary comity, or some other real or apparent antagonism of interests. For fifteen years, however, the officers and secretaries have met annually in council to consider the problems and opportunities presenting themselves in the spiritual warfare of Christians for the conquest of the world. The denominational Societies are coming more and more to be looked upon, not as separate armies, but as regiments of one army under one captain. Tactics and fields may differ but interests and purpose are one.

The fifteenth conference of the Boards of United States and Canada, which was held in New York, January 29th and 30th, considered the important questions concerning the force needed, the place of the native Church, Anglo-American communities in foreign lands, the opportunities in Russia, the Moslem problem, salaries and furloughs, the Laymen's Movement and the place for an Ecumenical Conference in 1910.

Special reports were heard from laymen who had visited the mission

fields in 1907 and at a dinner, nine secretaries who have recently returned from tours gave their impressions. John R. Mott, who has visited five continents in the past two years, gave it as his conviction that *now* is the moment of supreme importance for a forward movement. The importance of putting more responsibility on native workers was emphasized. Some of the lessons learned in the past fifteen years were given as: Christian comity, importance of training in self-support, how to secure greater efficiency in the missionary force, and the value of young men as missionary leaders.

There are still some lessons to be learned, but much progress has been made toward the ideals of Christian unity and efficiency. Interdenominational Home Mission Conferences would also be of value and might be the means of correcting some evils due to unwholesome competition on the home field.

MEN'S CONVENTION, PHILADELPHIA

The burden of the world's evangelization is no longer to be left on the shoulders of women and children. Men are beginning to realize that the campaign of the Church for the conquest of the world is their business. Over sixteen hundred men of the Presbyterian churches of the Eastern

and Southern States met in Philadelphia, February 11-13, for a great Foreign Missionary Convention. The program was definite and practical, with powerful addresses and conferences for the discussion of details. As a result these sixteen hundred men scattered to their home churches with the avowed determination to give themselves and their money to a systematic and progressive campaign for the awakening of the men of the churches to a deeper sense of their responsibility for the evangelization of the world. They also pledged themselves to a determined effort to raise the contributions for foreign missions of the Presbyterian Church (North) to \$2,000,000 during the coming year, and agreed to set aside a few minutes at the noon hour each day for definite prayer for the conversion of non-Christians. A fuller report of this mighty convention will be published in our April number.

PROGRESS IN CUBA

President Roosevelt has recently stated that on or before February 1, 1909, Cuba will be turned over to self-government. Governor Magoon reports that these islands are in a generally prosperous Cuba is moving forward politically, economically, industrially and, we trust, religiously. Under American direction roads have been constructed, sanitation has been marvelously improved, so as to stamp out yellow fever. Electoral and other laws have been revised so as to protect the people against corrupt politics; the criminal code has been revised so as to safeguard personal rights; free education has been advanced and, under religious liberty, many formerly under the pall of ignorance and superstition or blighted

by infidelity and impurity are being redeemed and trained in Christian character and service.

PROGRESS IN CENTRAL AMERICA

In December delegates from five Central American States held a Peace Conference which may mark a turning-point in the history of those States. The Conference work has been unmistakably in the direction of an organic, federal union of the Central American States. The delegates will recommend to their respective governments that no president of a Central American Republic shall accept a reelection, and that none of the five governments shall recognize any of the heads of the other governments who may succeed to power, except by due process of election, as provided by their Constitutions.

No one of these countries shall instigate a revolution in another Republic or interfere with its government; there shall be, however, a general treaty of extradition. Finally, Honduras shall be made neutral ground, and will thus form a barrier between the northern and southern parts of Central America.

In education a feature is recommended which should prove of even greater benefit than any merely political arrangement. A Central American University is proposed, to have coordinate departments in the various States. In commerce a fiscal convention is proposed, and an extension of railway system. In the judiciary the most striking feature of all is attempted. The new international tribunal for Central America is to deal with all controversies or questions, of whatever nature or origin, which can not be settled by ordinary methods

of diplomacy. Each of the countries is to appoint a judge who will serve for a term of years. Before them will come, not only the difficulties between two States, but suits by a citizen of one country against the government of another, even tho the individual may act without the support or permission of his own government. The adoption of such a court, its operation and the recognition of its integrity and power, would mark a new era for Central America.

PROGRESS IN MEXICO

Modern Mexico with more than 14,000,000 inhabitants is now a wide-open mission field.

The message of President Diaz to the National Congress, makes it appear that Mexico is making rapid strides as a nation. Out of former chaotic conditions has come an orderly government which commands the respect and confidence of other nations.

There are now 568 primary schools maintained by the States and the general government, with an enrollment of 62,686.

The number of post-offices is 2,776, in which 188,000,000 pieces of mail matter were handled during the year, and money-orders were issued amounting to \$46,480,000. The total length of the railway system is 15,000 miles.

There is however much room for improvement.

The *Mexican Herald*, the foremost English paper, widely read by the natives, is usually careful to say nothing that may offend the Roman Catholics. An editorial in a recent issue shows a different spirit. In commenting on a recent murder, the *Herald* laments the fact that the humbler classes in the land are very little un-

der religious or other improving influences. It expresses its surprise that the clergy of the Roman Catholic Church seem to do so little for the instruction and uplifting of the poor. "The results are apparent in the looseness of the relations between the sexes, the thieving habit, the deeds of blood, the immoderate and almost universal indulgence in alcoholic stimulants that prevail among the lower classes." Then follows this significant paragraph: "This is a condition which urgently demands remedial action, and while it would be preferable, no doubt, for the work of reform to be conducted along Catholic lines, which adapt themselves best to the genius and character of the people, the efforts of the Protestant denominations to do something for the enlightenment and moral improvement of the poor will be watched with interest."

PRAYER FOR THE MOSLEMS

With a view to calling attention to the great need of the Mohammedan world, numbering some two hundred and sixty million souls, and the present open doors among them; and more especially for the purpose of bringing these needs before the Lord in definite united intercession, the third week in January (19th to the 26th), was set aside for special prayer on their behalf. United meetings were held in London and elsewhere.

It ought not to be necessary to answer such objections to mission work among Mohammedans as, "The time has not yet come," "The doors are not yet open," "The Mohammedans are not convertible." The answers given to German Christians by Dr. Lepsius are sufficient: "The time has not yet

come because we have forgotten to wind the clock; the doors are shut because we keep the key in our pockets; the Mohammedans are not converted because we ourselves have not yet been sufficiently converted."

POLITICS AND MISSIONS IN CENTRAL ASIA

The Anglo-Russian agreement has been the subject of much criticism in the Indian papers. Summing up briefly the results of the Convention, it may be said that in Tibet the British rather go back in assertion of their influence—Tibet is to be left alone as far as possible: in Persia the British about hold their own, conceding something to Russia, in having the respective spheres of influence more clearly defined. In Afghanistan—the most troublesome scene of contention—Great Britain gains the important point, that Russia definitely gives up all right to interfere in Afghan politics. "On the whole, England has ground for satisfaction," says the *Church Missionary Review*, "the ghost of invasion of India from the north-west may be considered to be laid for many a day, and that is as far as we can hope to see. But as regards the opening up of doors to missionary work, the outlook is not favorable: access to Tibet will certainly be deferred; tho the door is still closed, some societies on the border are 'greasing its hinges.' Afghanistan, as before, is barred; while in Persia, tho there is some work already in progress in the southern parts which are within the British sphere of influence, there are other missionary stations which come within the Russian limits. As the Persian Government has said, the agreement was made without

obtaining its consent, but effects will certainly follow, and the general fact of the agreement will have to be considered in determining the future of missionary extension. Russian officials are not likely to be more friendly to mission work conducted by English agents than are the German authorities in East Africa."

AGGRESSIVE WORK FOR MOSLEMS

The German Orient Mission has decided upon more aggressive missionary work. Hitherto it has cared chiefly for the Moslem children who became orphans through the Armenian atrocities of 1895 and 1896. Now the Syrian orphanage at Urumia, Persia, and the Armenian orphanage at Khoi are to be abandoned, and only the orphanage at Urfa will be continued. Khoi is to be used as center for work among the Kurds on the Turko-Persian frontier and its industrial schools are to be enlarged. Urumia, which is called "overstocked with missionaries," is to be abandoned altogether by the society, while Diarbekir is soon to be occupied by a medical missionary who is to work among the inhabitants of Turkish Kurdistan at first. Evangelistic work among the Armenians is to cease and the preaching of the Gospel to Mohammedans is to be the chief aim of the missionaries. Until public preaching to Mohammedans in Turkey and in Persia will be really permitted, Christian literature is to be distributed and medical and educational work are to be employed in overcoming the prejudice of the people against Christianity. A translation of the New Testament into Old Turkish, prepared by Pastor Awetarian, is now being printed in the missionary printing plant at Schmula.

FERMENT IN PERSIA

Since the article on "Persia in Transition" was printed in our January number, affairs have taken a decided turn for the worse. A correspondent writes: "I should not be surprised if by springtime Persia became a part of Turkish territory. The new struggle in this land is connected with spiritual movements. The conflict is, at the bottom, one between clerical and anticlerical factions. It broke out in the northern section, where the natives are to a great extent Turkish in racial affinity and language. Persians of the mountainous north are more stalwart and energetic than the people of the southern provinces. Romantic and philosophic poets tinged their lyrics and odes deeply with religious sentiment, so that under the auspices of literature the Persians of the south have become a religious, fanatically superstitious race. They regard their semi-Tatar compatriots of the north as little better than barbarous Philistines. Priestly influences dominate the plains, but the hill tribes entertain comparatively little veneration for the green-turbaned descendants of the Prophet."

The Shah is in a difficult position, and his troubles are increasing. Political problems would be of little consequence in a country like Persia, accustomed to the most despotic autocracy, but the entanglement of the civil and religious elements renders the outlook serious.

NEW CHINESE EDICTS

An important edict was issued by the Emperor on October 1st in regard to his Christian subjects. It comes nearer than any previous edict to placing Chinese Christians upon an equality with their non-Christian fel-

low subjects. It also rightly lays the blame for past troubles on the local officials, through their failure to act impartially. The issue of such a liberal edict indicates a great change in the attitude of the Chinese Court and Government toward Christianity. The higher officials are now ordered to put together the articles regarding Christianity in China's treaties with other nations, and issue them in the form of a booklet for the information and guidance of local officials throughout the empire, who must make a thorough study of them. Converts and non-converts are alike the children of the Emperor, and alike amenable to the laws. Those who break those laws must be punished according to the laws without regard to their being Christians or non-Christians. Evil men who spread ill rumors and seek to stir up strife for their own selfish ends must be sternly dealt with, so also must those officials who act partially toward one side or the other.

The Empress Dowager has also lately issued a proclamation calling upon all viceroys, governors and men in power to treat justly the representatives from all the Western nations, and see that all are protected in their lawful callings. God's people have abundant cause to rejoice and give thanks for the wide-open door in China. "The Lord of Hosts is with us; the God of Jacob is our refuge."

THE LIGHT IN ITALY

Some years ago a Society of Spiritualists was organized in Ginosa, in the Province of Puglia, Italy. Its devoted members, who had become dissatisfied with the Roman Church, met regularly to listen to the revelations of their mediums. One day a medium delivered this message to the listening

crowd: "Search the Holy Scriptures, for in them, and not in the teachings of the Roman Catholic Church, you will find the true religion." In obedience to that dictum, the people sought a New Testament, and after many difficulties a copy was secured. Four of the members of the Society of Spiritualists began diligently to compare its doctrines with those taught by the priests. Then the priests became aware of the growing heresy, and the Bible students were persecuted, defamed, and threatened. But persecution increased their zeal and devotion, and the four leaders and their friends withdrew from the Roman Catholic Church. They composed a liturgy from the words of the New Testament, which the heads of families used, when they baptized the children or when they buried their dead.

One day a Protestant colporteur came to Ginosa and met these dissenters. He told them of a neighboring Waldensian pastor who was asked to come and instruct these spirit-filled people. A congregation was organized, a hall was rented for public services and solemnly opened early last year. The Society of Spiritualists of Ginosa exists no longer for its place has been taken by the Evangelical Association.

OUTLOOK FOR JEWS IN RUSSIA

Outrages against Jews in Warsaw are reported to be increasing to an alarming extent, in addition to those committed daily against Christians in the streets, shops, and in flats. On the 13th of November, a powerful bomb was exploded in a house in the Jewish quarter occupied by a Jewish tailor and family. It did considerable damage, but providentially no one was hurt, the people being absent at the

time. The next day two more bombs were placed in another house in the Jewish quarter and a Jewish boot-maker who had just arrived on business was terribly injured; another Jew was also wounded. The miscreants escaped as usual. On the following day a fourth bomb exploded in the shop of a Jew, but did not do much damage. Since November 1st, hundreds of people, guilty and innocent, have been arrested. The situation in Warsaw and throughout the Empire appears to be threatening.

The Third Duma has assembled at St. Petersburg, but its constitution gives little hope for any present amelioration in the lot of the Jews in Russia, as they are practically unrepresented in the new assembly.

THE SPIRIT AMONG RAMABAI'S GIRLS

In the *Mukti Prayer Bell* Pandita Ramabai tells of another outpouring of the Holy Spirit upon girls, boys and workers in Mukti. "The result of this fresh outpouring of the Spirit is that a deeper work of grace is being wrought in hearts and lives. There is increased humility and unity among girls and workers; an increasing desire to be approved unto God; and a closer union with the Lord Jesus. The Word of God is being made more powerful and precious to us than ever before, and the Holy Spirit is teaching us, day by day, more of the value of the blood of the Lord Jesus, and the power of His Cross."

Ramabai writes at considerable length on the gift of tongues. One incident she gives as follows:

One Sunday I saw some girls standing near the door of a worker's room. They seemed greatly excited and wondering. I found that a girl was praying aloud, and

praising God in the English language, which she did not know. Some of us gathered around her in the room, and joined her mentally in prayer. Her eyes were fast closed, and she was speaking to the Lord Jesus in English. I had before this heard her and some other girls uttering a few syllables, words or sentences.

"For with stammering lips and another tongue will He speak to this people."—*Isaiah xxviii:11.*

THE GOSPEL IN THE DUTCH EAST INDIES

Several of the chiefs of the Nakko Islands sent messages to the Rhenish Society missionaries that they wanted to put away their idols and receive Christian instruction. Consequently the superintendent and a missionary from Nias paid them a visit which was remarkable in that it revealed the wonderful conquering progress of the Gospel. In the neighboring island of Bawa, one of the chiefs, Samaënu, a man of eighty years, signified his readiness to forsake his idols. He ordered them all to be carried out on the street and burned before his people. Pointing to a wooden image, the aged man said, "That idol was made for me, when I was a child, and in the days of sickness I have sacrificed to it, but henceforth I will follow the doctrine of God."

From Sifaoro'asi, on Nias, one of the missionaries of the Rhenish Society reports remarkable signs of spiritual awakening, especially among the pupils of the missionary schools. An epidemic of measles broke out and the heathen parents of the pupils wanted to call in their priests. The sick children opposed this with success, and when they were restored to health, they began to visit other sick children and pray for them. One day the missionary was called to see a sick child,

whose parents lived in a distant and remote part of the forest. To his astonishment these people whom he had never seen before, asked him to pray, and as he complied with the request, the child, only two years old, folded its hands, because the parents were accustomed to pray daily with it. Everywhere in that district are visible the tokens of the reviving influence of the Spirit of God, so that we hope that soon the great obstacle to open profession of faith in Christ may be overcome upon Nias. This great obstacle is the clannishness of the inhabitants of the village. Tho they believe in Christ, they refuse to acknowledge Him in public baptism, until the council of the old men shall decide that the whole village become Christian.

THE STEERAGE IMMORALITY

It is time that the American nation took some adequate steps to put an end to the school of vice in which would-be Americans are trained *en route* from Europe to the United States. Intelligent Christian immigrants who have journeyed in the steerage describe conditions which not only breed disease of body but foster shocking immorality. There is need for an "Uncle Tom's Cabin" to expose the abuses for which steamship companies are responsible.

A traveler who recently came to New York describes in *The Home Missionary* the crowding of men and boys, and women and children, the wretched food doled out, the filthy sanitary conditions, the lack of water for drinking and washing, the systematic attempts of ships' stewards and crew to debauch the women. There are rules but they are not enforced.

Respectable women are repeatedly insulted and it is practically impossible for a decent man to defend a woman from improper conversation and liberties as the officers seem to be indifferent to these abuses. A respectable matron should be placed on these vessels to safeguard the immigrants and to see to it that moral as well as physical degenerates are excluded.

PROGRESS OF THE ANTI-LIQUOR CRUSADE

The enemies of intoxicants and opium are winning many victories. After January 1, 1908, the importation of liquor was prohibited in all German colonies. Unfortunately, however, rum is still sold openly in Southern Nigeria. The British and French governments are considering radical legislation for the limitation of the traffic. Rumania has passed stringent laws and Spain is moving in the same direction. News from Finland shows that since the introduction of universal suffrage and the election of women to the legislature, a drastic law has been passed prohibiting the sale of intoxicants except for medical and mechanical purposes. Wine is even forbidden for communion services. The police have a right to search private houses and penalties for violation of the law vary from a \$20 fine to penal servitude for three years.

In the United States, prohibition is making rapid strides, especially in the South. Alabama and Georgia are now dry, and Missouri is considering a similar law. In Alabama when the Prohibition Bill was passed by a vote of 32 to 2, the legislators stood up and sang the doxology. As a result of prohibition in Georgia, the first court session in Atlanta after the act was in force was unique and remarkable.

Only four cases were before the court—in a city of 130,000 inhabitants.

WOMAN SUFFRAGE

This movement, whether for good or evil, is rapidly becoming cosmopolitan. To go no further back than 1904, the International Council of Women met in Berlin, and, two years later, the International Woman Suffrage Alliance in Copenhagen, delegates from twenty countries being at the former, and from twelve, at the latter. These two events lift the movement to great prominence and compel attention. But, already for eleven years, when the Berlin council met, New Zealand had given the full franchise to women; for nine, South Australia; and, for five, West Australia. After the establishment of the commonwealth in 1901, and the admission of women to parliamentary seats, New South Wales, Tasmania and Queensland gave the State suffrage to them. Meanwhile in Victoria, Switzerland, France, and later violently in Britain, and now in the United States, the demand is being made by women for the ballot. The movement grows rapidly. In Iceland women already vote for municipal office and the road to full suffrage is opening. In Germany the National Council of Women had 200,000 societies and 100,000 members in 1907. In Austria, another such body of 13,000 is working and with prospects of success, the eight different languages in that country hinder concert of action. In Hungary 17 associations; and in Italy, 60, are co-operating; and even the land of the Czar has a "Union for Women's Rights." Finland has given her 300,000 women the same electoral rights as men, etc. We put these facts on record as signs of the times.



THE ECUMENICAL PATRIARCH OF THE GREEK CATHOLIC CHURCH IN TURKEY PRESIDING AT THE MANUFACTURE OF HOLY OINTMENT AT THE PATRIARCHATE ON HOLY THURSDAY

THE PLIGHT OF THE GREEK ORTHODOX CHURCH

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

I. Home of the Orthodox Christians

Russia is the home of the largest section of what calls itself the Holy Orthodox Catholic Apostolic Oriental Church. In that empire there are approximately 65,000,000 of these so-called Orthodox Christians, under the authority of the Holy Synod; but what may be their status or that of the Holy Synod at the close of the titanic struggle now in progress, none can foretell. Next in numerical strength come the Greeks of Turkey, with the ecumenical patriarch at Constantinople as their spiritual and temporal head—probably four to five millions in all. The independent Greeks of the kingdom of Greece number 2,500,000; and the authority is practically in the hands of the Metropolitan of Athens, altho there is a national synod ap-

pointed by the king, who is a Lutheran Protestant. There are also nearly five millions in Rumania, three and one-half millions in Bulgaria, two and one-half millions in Servia, and some two hundred and fifty thousand in Montenegro, all claiming allegiance to the Orthodox Church. There are also several thousands in Egypt, and a growing number of emigrants from Greece in the United States; so that in round numbers we may reckon the entire Orthodox population of the world as 90,000,000. When one remembers that the authority of the ecumenical patriarch is practically confined to the five millions in Turkey, and does not extend to Russia or the Balkan States, or even to Greece, the name "ecumenical" sounds rather pompous. Still, we must not be stick-

lers for names in a Church which, calling itself Catholic, limits its catholicity by calling itself also Oriental.

Owing to the difficulty of dealing, in its transitional and problematic state, with the Russian Church, this article limits its scope to the condition of affairs in Turkey and Greece.*

II. What Orthodox Christians Are Bound to Believe

The basal creed of the Orthodox Greeks is the Nicene Creed, as enlarged at Constantinople (381 A.D.) and endorsed at Chalcedon (451), without the obnoxious Latin addition of *filioque*. Ask a Greek wherein his Church differs from the Latin, and, if intelligent, he will tell you that his Church rejects the *filioque*. Ignorant of the metaphysics of the case, he is satisfied that what his Church teaches must be right.

To the Nicene creed, however, have been added, not only the eighteen decrees of the Jerusalem synod, but the decrees and canons of the seven ecumenical councils—two of Nicæa, three of Constantinople, and one each of Chalcedon and Ephesus (325-787 A.D.). The Greeks accept no other Church as Christian, and believe no persons can be saved outside of their Church. Their catechism says: "The Church of Christ is the body of people who believe in Christ *in the right way*†; *i. e.*, faithfully guard the faith which our Lord Jesus Christ and His apostles handed down to them, as it was defined by the holy fathers in the ecumenical councils." And again, of the Orthodox Church, "It is called Catholic because it is foreordained to

spread over the whole earth and to embrace in its bosom all nations, and only through it can the Christian obtain his salvation." Thus intolerance becomes part of their creed.

The doctrines of the Orthodox Church, as set forth in the official catechisms, contain many good things, which the Church would do well to read, mark, learn and inwardly digest. But mingled with the wheat is such an astonishing amount of chaff, that one wonders at the credulity of intelligent persons who swallow it all. The doctrine of baptismal regeneration is thus stated: "Baptism is that mystery (sacrament) by which we believe the person baptized is cleansed from original sin and from all his individual sins (if he be an adult), is born again into a new life and becomes a member of the Church of Christ." Surely an easy method of disposing of sin. Baptism must be by trine immersion, in holy water, by a priest, who first blows on the water, to drive off the evil spirits, and then makes the sign of the cross over it, before baptizing the person. And an unbaptized infant dies under the condemnation of original sin.

Immediately following baptism is the second sacrament or mystery, chrism, or the anointing with holy ointment manufactured only by the ecumenical patriarch at Constantinople on Holy Thursday, and sent by him to every church. This anointing is "that the person may receive the gift of the Holy Spirit, which strengthens the individual in the new spiritual life into which he has come through baptism." This is the only enduement with the Holy Spirit of which the Church knows anything; this mechanism se-

* Compare article in the September, 1905, REVIEW, by Dr. George Washburn, for a treatment of the Russian phase; also an article in the August number on Bulgaria, by a Bulgarian.

† Orthodoxly, ὀρθόδοξως



AN "INDULGENCE" GRANTED BY THE GREEK ORTHODOX CHURCH

Beginning at the lower left-hand corner and going up the side and around the Indulgence the Pictures are as follows: St. Mark; St. Athanasius; Crucifixion; St. Matthew; The Ascension; St. John; The Resurrection; St. James, the Brother of God; St. Luke; Mourning at the Grave; The Holy Sepulcher; Mary and Christ at the Tomb.

Translation of the Greek Church Indulgence

Athanasius, by the grace of God, Patriarch of the Holy City Jerusalem, and of all Palestine

Our mediocrity, through the grace, gift and authority of the Most Holy and Life-giving Spirit, which was given by our Savior Jesus Christ to His Holy Disciples and Apostles, to bind and loose the sins of men, when He said to them, Receive ye the Holy Spirit, whosoever sins ye forgive are forgiven them, whosoever ye retain, they are retained; and whatsoever ye bind and loose on earth shall be bound and loosed in Heaven. And since this divine grace has been successively handed down from them to us, we have forgiven also our spiritual child..... for whatever sins he has committed as a man, and has fought against God, in word, or deed, or conscience, willingly or unwillingly, and in all his feelings, and if he has been under the curse or excommunication of High Priest or of Priest, or has fallen under the anathema of his father or his mother or himself, or has broken his oath, or has walked in any other sins, as a man, and has confest these to his Spiritual Fathers, and has heartily accepted their judgment, and has been ready to fulfil it, we forgive him from the guilt and fault of all these, and hold him free and forgiven by the Omnipotent authority and grace of the most Holy Spirit. And as many as through forgetfulness he has left unconfest, them also all of them may the gracious God forgive, through His own Benevolence and Goodness, through the intercession of our Most Blest Lady the Mother of God, the Ever-Virgin Mary, of the Holy, Glorious and most Praiseworthy Apostle James, the Brother of God and First Hierarch of Jerusalem, and of all the Saints. Amen.

ANTHANASIUS OF JERUSALEM, the well-wisher of God and of Jesus Christ.

cures for every baptized child the gift of the Holy Spirit! And in explanation of the Biblical authority for this sacrament, the catechism says: "In the time of the apostles, the gift of the Holy Spirit was transmitted to those baptized, by the laying on of hands; but their successors substituted for this the anointing with holy ointment." One is tempted to ask whether the substitute is better than the original.

The hold of the Church upon the ignorant is greatly strengthened by the reverence paid to relics and sacred pictures. The catechism carefully explains that the honor and reverence paid to these is not *absolute*, but *relative*, being really paid to the persons they represent—a distinction wholly unknown to the average worshiper, who worships the picture or relic and pins his faith to it, ugly tho it usually is. Insistence on the veneration of pictures was one of the reasons why the movement, in 1723, for union between the Orthodox and Anglican churches failed. Writing at that time to the Anglican Church, the patriarchs of the Orthodox Church said: "We anathematize those who call the veneration of pictures Iconolatry.* We also anathematize those who do not venerate them, and who do not honor the cross and the saints, according to the tradition of the Church." This patriarchal letter was printed in Athens in 1844, "with the blessing of the Most Holy Synod," and represents the belief of the Church to-day.

The position assigned to the Virgin Mary is such as to place her on a practical equality with God; and this is her rank in the thought of the common people. The catechism and other

official documents constantly mention her as "the superlatively holy Mother of God"; and the patriarchal letter just quoted says: "As having borne one of the persons of the Trinity, according to the flesh, therefore she is praised as incomparably more excellent than all others, both angels and saints." One of the public prayers in the church says: "All my hope I place in thee, Mother of God; guard me under thy protection." And every beggar in the street to-day calls upon her and God to bless the almsgiver: "May God and the Most Holy Lady bless you." This comes as near an infraction of the first commandment as anything in heathendom.

As for the intercession of the saints, the catechism feels called upon to introduce a special section explaining why this is not against the first commandment—"because we do not call upon them as saviors, but as mediators with God; that is, we pray to them to mediate with God on our behalf, since they stand before the throne of His greatness." It involves explaining away Paul's statement of *one* mediator, 1 Tim. 2: 5, and the unwarranted enlarging of the mediatorship described in Heb. 8: 6; 9: 15; 12: 24. But if the Orthodox Church gave up inculcating prayers to the saints, they would lose the revenue that now comes from the special services on saints' days, and no one would buy the candles to light before the pictures of these saints.

This same financial argument is at the bottom of the doctrine of prayers for the dead. The Orthodox Church repudiates with horror the purgatory of the Latins; but it teaches an intermediate state, and says: "The (final) state of sinful souls can be very much

* Latria (λατρεία) is the form of worship paid to God. Proskunesis (προσκύνησις) is used of veneration.

ameliorated, if the relatives on earth give alms on their behalf, and do other good works, at the same time praying to God *through the Church* for the forgiveness of their sins (requiems, masses).” And again: “As to those destroyed by deadly crimes, who departed this life not in despair, but repentant, tho they brought forth no fruit whatever of repentance, the souls of these depart to hell, and suffer the pain on account of the sins they had committed; but they are conscious of their release from that place; and that they will be freed by supreme goodness, through the intercession of priests, and good works, which the relatives of each perform on account of those far away.” This intercession of the priests is only performed as a *quid pro quo*; and the wealthier one’s relatives are, the surer is the sinful departed soul of having its final state ameliorated. To give up this absolutely unscriptural dogma would hurt the ecclesiastical revenues, as well as the feelings of the relatives.

In holding to the actual Presence of Christ in the Eucharist, the Oriental Church is at one with the Latin, holding that the bread and wine by the prayer of consecration are changed into the actual body and blood of Christ; and that the sacrament is a true and actual sacrifice to God. Both elements are given to all baptized persons, *including babes*; and the faithful are counseled to commune at least four times a year—“at Christmas, Easter, the Feast of the Twelve Apostles, and the Feast of the Death of the Mother of God.” As a matter of fact, it is usual in the Orthodox Church to commune only once, at Easter, after confession to the priest.

Perhaps the most dangerous doc-

trine of the Church in its effect on personal purity, is that celibacy is a holier state than the wedded life, and that all the higher clergy and monks must be celibates. Disregarding the standard laid down by Paul (1 Tim. 3:2), that the bishop should be the husband of one wife, the Orthodox Church says he must be unmarried; and the experience of both Oriental and Latin churches is, that this regulation fosters a fearful laxity of morals.

III. What Orthodox Christians Actually Practise

It is manifestly unfair to judge of a religion simply from its theoretical side—from its creeds and doctrines. One is compelled in all sincerity to examine also the practical working of the system. And here one is forcibly reminded of our Lord’s words regarding the Pharisees: “All things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not.” (Matt. 23:3.) For, in spite of all the foregoing points of corrupt teaching, it is true as stated before, that the doctrines of the Orthodox Church contain many good things. But when we turn to the actual workings of the system, we can hardly put a finger down anywhere and not touch a festering sore. The present practical plight of the Greek Church is indeed a profoundly pitiable one. The catechism says: “The bishops and elders must preach to the faithful the word of God”; but scarcely one bishop in ten preaches, and then it is after the fashion of the clergyman who is said to have had three divisions to his sermon: first, he took a text; second, he left his text; and third, he never came back to his text. The catechism says:



THE "SKETE" OF ST. ANDREW

A Dependence of the Russian Monastery of Paneleimon, Karyas, Mt. Athos

"Prayer should not be mechanical, but we should understand and feel what we say." Even the officiating priest repeats the prayers mechanically; and the people are not taught to pray at all. The catechism says that the priest anoints in the sacrament of chrism, "the forehead, that the mind and the reason of the baptized may be sanctified, so that he may always think aright; . . . the hands and feet, that his works may be sanctified, so that he may always do right." But the practical outcome in the daily life does not conduce to belief in the efficacy of the sacrament; nor does the average parent know anything of the purpose in this form of consecration. It is the policy of an ignorant priesthood to keep the people in ignorance; and the consequence of advancing education is that the priests are now despised, together with their rites.

The circulation of the Scriptures among the laity is not encouraged, and, except in the ancient Greek, is

not allowed. It must be remembered that this article, as stated, does not refer to Russia, where a vernacular Bible is authorized. In February, 1904, the patriarchate at Constantinople sent out a New Testament, in ancient Greek, for use among the people, and this is sold at the nominal price of twenty cents, so as to be within the reach of very many. This is the first time such a step has ever been taken by the Greek Church authorities, and is encouraging. But it is in a language which only the educated can understand; and, moreover, the purpose in its issue was plainly to counteract the popularity of the modern version sold by the British and Foreign Bible Society. It remains perfectly true that, to the people as a whole, the Bible is a closed book. To the explicit question propounded to them—"Ought the Holy Scripture to be read generally, and by all Christians?"—the patriarchs in the letter already quoted give a categorical answer: "No. It has been

permitted to every pious person to hear the things of the Scripture, that he may believe . . . and confess . . . ; but the reading of certain parts of Scripture, and especially of the Old Testament, is prohibited. . . . And to order the untrained not to read all the sacred Scripture is the same as to command babes not to touch strong meat." In this connection, it may be well to recall the so-called Bible riots in Athens, a few years since, in which the populace was tremendously stirred up and fighting, resulting in loss of life, took place in the streets, in the effort to suppress a translation of the New Testament into the vulgar language. No doubt the language was too vulgar, and the Word of God ought not to have been degraded to the level of street slang. But the opposition was roused by the Holy Synod, who feared the consequences of an understanding of the Scriptures by the populace.

This policy of suppression is of a

piece with that effort to control all enterprise for the purpose of gain, and to suppress all private undertakings, even laudably benevolent ones. This was recently exemplified in a town in Asia Minor called Ortakeuy—a town of some 7,000 inhabitants, four-fifths of them Orthodox Greeks, who strangely enough have lost their own language and all talk Armenian. Years ago a young man left the place, went to Athens to study medicine, came back to Turkey with his diploma and practised in several places so successfully as to lay up several thousand pounds. With advancing years, he determined to retire from business, and went back to his native town to settle up his estate. On realizing, however, the stigma attaching to his fellow townsmen for their ignorance of their own language, he hit on a plan for training the coming generation in Greek, by isolating the children from their Armenian-speaking parents, for a number of years on a



GREEK POLICEMEN AND MONKS AT KARYAS, MOUNT ATHOS

sort of school-farm, under the care and tutelage of nurses and teachers using the purest Greek, till it should become their natural tongue. But this required thousands of pounds; and the Orthodox community was poor. Their annual budget was not large, and they were usually in debt. This physician, whom we shall call Doctor Nicholas, roused the people to great efforts on behalf of their church; they built a whole row of shops, the revenue of which was to go to the church; the value of property through the town was enhanced by bringing in a plentiful water-supply, paving the streets and laying out a fine park; and popular enthusiasm ran high. The result was, that, 'after four years' effort, the balance of the church finances showed, in place of a debt of eighteen pounds, an annual income of eight hundred pounds. The town was being transformed. The enthusiastic doctor, with justifiable pride, went to Constantinople to seek the patriarchal benediction and sanction. Twice he called on His Beatitude, who promised to send a committee to investigate the plan and its workings. Doctor Nicholas went back to his mountain home eagerly anticipating ecumenical support in his pet project. After a long delay, instead of a committee of investigation, there came by mail an astounding deliverance, of which this is an exact translation:

YOUR EXCELLENCY:—The Holy Synod, supported by trustworthy information, according to which is presented the necessity of forbidding your excellency all future intermeddling in the affairs of the community there, such as your conduct up to this time in town affairs, which has been shown to be detrimental to the community, has commanded me to recommend in writing that your excellency cease disturbing

the community and striving for its retrogression in the conduct of public affairs; with the added notification that, in case your excellency wishes to keep on with the line of conduct and action you have thus far pursued, the Church will take severe measures against you.

With this I remain,

The Chief Clerk of the Holy Synod,

THE ARCHIMANDRITE PHOTIUS.

At the Patriarchate, March 20, 1902.

As a plausible explanation of this unjust act of official suppression, it may be stated that there are in Orta-keuy some wealthy and unscrupulous men who live on the revenues of the church; and that when Doctor Nicholas succeeded in getting these revenues turned into the church treasury, they saw that the hope of their gains was cut off. So they appealed to the patriarch by special messenger to rid them of this too zealous reformer, promising that His Beatitude should also have his share, in such event, of the increased revenues of the church. Doctor Nicholas is a sadder and a wiser man; and tho the public works which he began are falling to ruin, the revenues of the shops do not go to the church, the community schools are in a deplorable state, but the patriarchate is satisfied.

It is not surprizing, when one considers the ignorance, formalism, immorality and venality of the clergy, to find that church attendance is at a very low ebb. Those churches which are comfortably filled once a Sunday, are a rarity. Go into the ordinary church on an ordinary Sunday, and you will find a handful, mostly women, in attendance. Few of those who go, stay through the whole service; and they go not to hear or to learn, but to satisfy a dormant conscience. In one of the quarters of Constantinople

where perhaps 8,000 to 10,000 Greeks live, there are two churches, one of them capable of accommodating some 5,000. Go into it on any Sunday of the year, save Easter and Christmas and Epiphany, and you can not find more than a hundred people present. Go on the same Sunday, or any other save in very stormy weather, to the saloons which line the quay of the same quarter, and they are crowded to overflowing. In fact, Sunday has been as completely secularized as anywhere in Europe; and it is the rare exception to find a merchant closing his store on that day. The catechism says, indeed: "Breakers of the fourth commandment are (1) those who, out of greediness for gain, work on the Lord's Day and the holy days; (2) those who do not go to church, or go but instead of turning mind and heart to God, think of worldly things or gossip, laugh and joke while there; and (3) those who give themselves up to drunkenness and other unseemly and immoral pleasures, while with the money they thus waste to the injury of their health, they might do some good. On the Lord's days and holy days, after fulfilling our religious obligations, certain entirely innocent amusements, which do not mar the holiness of the day, are permitted." Thus a loophole is officially left for those who wish to enlarge on these "entirely innocent amusements"; and they are quick to take advantage of it. The Lord's Day is the great holiday, and the priests join with the people in making it as jolly a holiday as possible. But to keep your shop open that day is considered a necessity, and therefore pardonable. For the larger catechism explicitly says: "Those who without absolute necessity but from

simple greed and sordid avarice do not cease their daily work, sin against the fourth commandment." The "absolute necessity" clause excuses anyone who wishes to work, or to keep open shop.

As an inevitable result of this sort of formalism and commercialism, the drift toward atheism is fearful. In the University at Athens, the large majority of the professors are avowed atheists; and, in fact, it is hard to find one member of the faculties who is not. Probably ninety-five per cent. of the graduates of Greek gymnasias have lost all faith in religion and never attend a church. Absolutely the only thing that gives the Orthodox Church to-day any hold whatever on the educated, is its political and national character. The ecclesiastical authorities have carefully inculcated the feeling that defection from the Church is the decay of patriotism, if not open treason; and orthodoxy has come to mean loyalty, not to Christ, but to the Greek nation. Patriotism has become the cult, and Christ has been dethroned. The only proof asked of one who claims to be orthodox, is that he be able to make the sign of the cross correctly. The self-sacrificing patriotism shown in the Graeco-Turkish War of 1897 by the Rev. Dr. Kalopothakes and his whole family, served to counteract the mistaken idea of the Greeks as to the loyalty of Protestants; the soldiers in the hospitals and on the field, when these evangelical workers visited and comforted them—and not a single orthodox priest came near them—were hearty in their praise of these true ministers of Christ. But this influence was temporary, and the idea of national loyalty to the Old Church is all-powerful. The unreason-

ing prejudice fostered by the hierarchy against Protestantism, is very hard to overcome. The Evangelical Church has been stigmatized as a secret society, of the Masonic order, absolutely infidel in its code, and most dangerous to the moral life of the community. It is hard to see how such falsehoods can be swallowed by any people, with

drunkenness as in Athens. And the Church of the Holy Trinity, in Constantinople, the largest Greek church in the city, has, *on its own premises*, eleven saloons, besides seven restaurants where liquors are sold. These all, with a *café chantant* besides, belong to the church and it derives a large revenue from them.



GREEK CHURCH OF THE HOLY TRINITY, CONSTANTINOPLE

This Church is surrounded on two sides by saloons and dance halls, whose revenue goes to the Church

the living evangelicals among them to refute the charges; but the people have been taught so long to accept in patriotic confidence anything their ecclesiastical leaders tell them that the lie has influence.

In the meantime, the divorce between morality and religion in the Orthodox Church is becoming more and more absolute. This is illustrated very well in the growing power of the liquor traffic, as related to the Church. Drinking is practically universal among the priests, and drunkenness is by no means unknown. There is probably no other city of equal size in the world where there is as much

Missions to Greek Catholics

It would not be fair to describe this hapless plight of the Holy Orthodox Church, without referring to what is being done by evangelical missionaries for the Greeks. The need of missionary work among these people must surely be admitted in view of the foregoing facts. And this need was recognized nearly a century ago by the Church Missionary Society of England, who sent a missionary to Greece in 1815, while it was still under the Turkish rule. In 1828 the Protestant Episcopal Church in the United States began work in Greece, and in 1830 the Rev. Dr. Hill went to Athens, where he labored for over fifty years under this Church. Rev. Jonas King, the hero of bitter persecutions, and a most energetic controversial writer, labored in Athens from 1828 to 1869. Rev. Elias Riggs went to Greece in 1833, and subsequently moved to Turkey; during his 68 years of service he made valuable contributions to Greek hymnology; the evangelical Greek hymn-book is largely his work and is dedicated to him. Both these gentlemen were under the A. B. C. F. M. The Baptist Church also had a mission to Greece; and the mission press in Malta did a large work for the Greeks, printing over 4,500,000 pages in one year in Greek. Meanwhile the native element grew, and such leaders arose

as Kalopothakes, Constantine and Sakellarios, of whom Doctor Kalopothakes, now in his 85th year, is the only one now living. From 1873 to 1886, the Southern Presbyterian Mission was the only one laboring in Greece; and from that date the native Greek Evangelical Church has been independent and missionaries as such have been withdrawn. The *Star of the East*, a four-page weekly published in Athens, has a fair circulation. For some years a "Child's Paper" was also published. The British and Foreign Bible Society works in Greece under serious governmental hindrances. There are evangelical congregations meeting in four or five towns of Greece, and the outlook, tho not rosy,

is hopeful. In Turkey, work for Greeks was begun in 1826, with but indifferent success. The chief centers have been Smyrna, Constantinople and Ordou. Various missionaries of the American Board have from time to time labored for the Greeks; and there are at present four ordained missionaries who use the Greek language. For the 300,000 Greeks of Constantinople there is but one missionary and two Greek preachers. For all the five million Greeks of Turkey there are less than twenty-five Greek preachers. Truly, "the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he thrust forth laborers into his harvest."

THE RELIGIOUS IMPLICATION OF THE MONROE DOCTRINE

BY REV. CLELAND B. MCAFEE, D.D., BROOKLYN, N. Y.

Few fictions of international law are more influential in national relationships to-day than the Monroe doctrine. No nation but our own frankly recognizes its validity, but no nation can disregard it. The Doctrine, stated with sufficient exactness, is simply a declaration that the United States can not permit any European power to extend its possessions or its domination on the American continent, nor to interfere in the internal life of that continent. At first that was in self-defense; now it is in the interest of democratic institutions. There must be one place where the race shall have full chance to learn self-government.

Recent years have brought to view two unavoidable corollaries to the Doctrine. The first affects European nations. The final reprisal of nations

is the seizure of territory or of ports, or at any rate such conflict as disturbs and overthrows government. This reprisal may naturally follow any breach of international contract or any denial of justice between nations. Let a South American republic and France come into conflict, the South American republic being at fault. At once we are concerned. If we stand by the bare Doctrine, we shall insist that France abandon a just claim, and we shall be defending injustice and national dishonor. If we permit France to enforce the claim, we endanger a Doctrine by which we have stood these years. The logic of the situation, whether we wish it or not, demands that we shall ourselves secure the proper recognition of just claims on the part of the South American gov-

ernments. In some sense, we become a court of last resort for claims which European nations can not adjust without force in South America. That is an immense extension of the Doctrine.

The second corollary affects national relations within South America. Many reasons conspire to make governments irascible and to foster revolutions, whereby commercial and diplomatic relations are disturbed or destroyed. The growth of the so-called "sphere of influence" theory, so clearly in practise in Africa, and so recently applied for a time in China, indicates the feeling that petty squabbles or inhumanities must not be permitted by civilized nations. That is a theory capable of gross abuse. It may become a cloak for aggression and absorption. But its peril need not hide from us its power. The South American governments hold wide European relations. They are, in spite of our Doctrine, part of the family of nations, and if strife needs to be allayed there, if inhumanity needs to be estopped there, it is quite as essential that it be done as tho it were in Africa. Only we have notified European nations that we can not permit them to act. Which means, manifestly, that we must hold ourselves ready to do it if necessary. That is, the Monroe Doctrine forces a quasi-protectorate over South America.

Neither of these corollaries is pleasant, but fortunately neither is pressing. Large and frequent occasion will not arise for the exercise of either of them. Only the States petty in area and in spirit are apt to be involved in any case. Brazil has an area not far from that of the United States proper, tho the latter has five times its population. The Argentine Republic has an area of about one-third

the United States, with a population of about four million. These and such large States are no more likely to need interference than are we ourselves. But when it is remembered that Central America with a total population of one million less than that of New York City alone has six separate governments, and that South America with a total population of less than half that of the United States has thirteen separate governments, it will be seen at once both how scattered must be the people, and how little real national power there can be in any one State. Dictatorships are entirely logical. And dictators always require attention. It would be intolerable that we should intermeddle with South American affairs for our own sake or to their injury, but it is inevitable that we shall concern ourselves with conditions there for the world's sake and for their own sakes.

So far, the Monroe Doctrine seems purely political and social. Actually it has far more pressing implications. The passion of men for the helping of their brethren is a world-passion now. The fever of the Gospel has bitten believers everywhere. Men are not content to hold civilization, or education, or religion, as a possession, disregarding the needs of others. They are held in trust for administration for the world. They are not things that can be forced. They can only be given. But this Doctrine determines who shall do the giving. We who in everything else hold restraining hand against other nations will surely be required to carry this burden ourselves. European nations have powerful missionary agencies. Some of them feel a slight but constantly lessening obligation for certain sections

of South America. In both British and Dutch Guiana and in a few of the more conspicuous seaports some work is being carried on. The weight of the work increasingly will come upon the United States and the Christian Church here.

Three great fields of labor open at once: First there is the large pagan population not professedly Christian, living in the interior of the various countries. In Brazil there are a million, in Venezuela five hundred thousand. Others are scattered throughout the interior. They are not even baptized pagans. They are frankly, confessedly and undeniably heathen. Their religious rites are as pagan, in many respects, as those of Africa. There would be a large field for us in South America if there were no others but the native and utterly unreached pagans.

The second field commands divided interest in the American Church. It includes the great mass of people who are already under the control of the Roman Catholic Church. But the Roman Catholic is one of the great Christian churches of the world. Are its people fair subjects for Protestant missions? Is its territory fair field for Protestant work? Every Protestant in this land knows members of that great Church, priests and people, who have the spirit of Christ, and who could not be besought for the Protestant Church without a kind of proselytism which is repugnant to the Protestant spirit. That fact makes it difficult to arouse great interest in South America as a mission field. For all that, it is a great mission field.

The indictment of the Roman Church in South America has five very clear and easily proved items.

First, it has set superstition in place of faith. The faith of its service and of its religious system is not high and pure in South America. It accents ceremony unduly. It deals with men on the level of mere childishness. Thereby it has beclouded the great truths of the Christian faith. Its processions with rude or beautified images of the Virgin Mary, of the saints, and even of the Holy Spirit Himself, are superstitious and do not develop in the people the true faith of Jesus Christ.

Second, the Roman Church has failed to educate the people with whom it has had every chance. From the year 1500 when Brazil was discovered, and 1513 when Balboa crossed the Isthmus of Panama and claimed the Pacific for Spain, and 1521 when Cortez conquered Mexico, the Roman Church has had a firm hold on South America. Its history has many chapters of heroic missionary labors, but it is not a history of schools or of the training of the people. It is painful to insist, but it is undeniably true, that in Christendom to-day illiteracy is vastly greatest where the Roman Church is nearest supreme in power. Not even in Russia where the Greek Catholic Church has been in power is illiteracy so great as in South America. Our own recent experience in the Philippine Islands is a case fresh in mind. It will always be impossible for the Roman Church to explain the condition in which the United States found the Philippine people in the single item of education. The school systems of the various South American States are either a laughing-stock of the educational world, or are the direct and continued work of the Protestant Church.

Third, the Roman Church has failed to demand morality from priests and people. Even in the grosser forms of immorality the Roman countries have an appalling record. A gentleman from South America declared to me his continued acceptance of the Catholic faith in spite of the fact that he knew a hundred priests in active service whose lives were so immoral he would not think of allowing his wife or daughter to know them personally. After sixteen years' residence in one of the South American States, another man said that the state of priests and people was most accurately described by Paul in the latter part of the first chapter of his letter to the Romans. Illegitimacy is frightfully common. Of course we do not say that the Roman Church teaches any such evil. It is not meant that there are no clean priests and moral people. It is true, however, that with three hundred years of the finest opportunity any Church ever had, the Roman Church has failed to inculcate a solid and prevailing morality among its priests and people. It is meant that immorality, gross immorality, does not of itself act as a bar to good standing in the priesthood and membership of the Church.

And if you pass from these forms of immorality to others, more general and popular, you find the same indictment. In Carpenter's "Letters from South America," written for a newspaper syndicate, he calls Buenos Ayres the largest Roman Catholic city in the world, says that ninety-six per cent. of the people of Argentina are Roman Catholic, and goes on to say that it is a nation of gamblers and that lying is common among men, women and children. Bull-fights, cock-fights and

like cruel spectacles may occur in Protestant countries, but they are never held under Protestant auspices or with Church approval. All these things go on in the South American countries with Church approval.

Fourth, the Roman Church has developed into a burden on the people rather than an inspiration to them, from which they are forced to free themselves. There is in the Roman Church, where ignorant people are concerned, an enforced system of benevolence, which issues from no willing heart. The very simplest offices of religion are burdened with fees. From the baptism of infants to the burial of the dead, the question of money is a perpetual one. That is the more marked and the more regrettable where poverty is so great as in the countries we are considering. The representatives of one South American country, asking a Protestant missionary to establish a school system, did it with the express explanation that it was to rid them of the perpetual oppression of the Church.

Fifth, the Roman Church refuses to encourage fair consideration of the truth. Its priests repeatedly warn their followers against any Protestant teaching as infidel and dangerous. Colporteurs of the Bible Societies have repeatedly been mobbed, some have been killed, under priestly instigation. One of the defenders of a milder form of opposition has said that the people are childish yet, and that they should not be confused by the introduction of any Protestant teaching. The reply is that after three hundred years of Catholic training they ought not to be children in mind. They ought to be capable of dealing with truth. Any movement to restrain

the study of the Bible and the free consideration of truth is a movement of cowardice, even tho it be consistent. Mr. Lecky quotes a saying of Veuillet, a French journalist, addressed to Protestants and Liberals: "When you are masters, we claim perfect liberty for ourselves, as *your* principles require it; when we are the masters, we refuse it to you, as it is contrary to *our* principles." That is true, however Veuillet meant it. The Roman Church, when it has a free field, takes as much as it can and gives as little as it can. It has ample chance for itself in Protestant countries; it gives Protestants no chance in its own countries.

Any man partially informed regarding the Roman Church in South America can furnish abundant specifications for this five-fold indictment. South America is to-day one of the most thoroughly Roman Catholic sections of the world and at the same time one of the most backward sections of the world in education, morals, religion, society and all else that goes to make modern Christian civilization. The latter fact makes a terrific indictment of the responsible Church. This is no experiment of the Church. It has had three centuries of a better chance than has been had by any Church anywhere else in the world, and it has produced the result which we know. The outcome of our knowledge ought to be a keen sense of responsibility for the second great field in South America — the work among the nominal Christians. For the honor of Christ, we must set up the true faith where it has been falsified and beclouded. It is unbearable that a travesty of our Lord should be held as the truth. Protestant ag-

gression has its beneficent effect on the Roman Church itself. The Philippine Islands reveal that fact very strikingly. The Roman Church there to-day is a vastly different institution from that which ruled before the American succession. The Roman Church in the United States of America is a vastly different thing, different in morals, different in customs, different in spirit, different in tone, from the Roman Church in Brazil or Bolivia.

The direct results of Protestant work in South America are added argument for it. By all accounts there are thousands in South America who have turned away from the Roman Church unsatisfied, or who seem only waiting for the knowledge of personal and unmediated relation to Christ to accept it with joy. There occur in South America such scenes as are described in foreign lands, in which men rise up with new sense of forgiveness and follow Christ as a new-found Master, tho they have named His name from infancy. It is the custom of some of our American Catholics to speak of such men as "renegade Catholics," and the spirit involved may be recognized by the fact that Protestants who become Catholics are never reckoned renegades. The fact is, however, these men are not renegades. By hundreds they have turned from the Roman Church in eager acceptance of the salvation of Christ. Those who question the wisdom of missions in South America have to deal with the fact of these thousands who have become unsettled in the Roman Church, as new light has come, and the hundreds, already become thousands also, who have accepted the teaching of the Word of God when it was first

brought to them. To them the Roman Church has not brought salvation. To them the Protestant mission has brought it. There are thousands more like them. This is no campaign to destroy the Roman Church. This is a campaign which frankly recognizes its failure in the task of evangelization thus far, and its hopeless inadequacy for the future.

The third great field for Protestant operation in South America is the rapidly increasing immigrant population. Here is a most remarkable country. Every possible climate is to be found. Cape Horn is as far below the equator as Central Canada is above it. There are snow-clad mountains and equatorial plains. There are immense forests and untold mineral deposits. Here is the largest area of habitable land yet uninhabited in any part of the world. Three-tenths of the whole land area of the world is in South America. There are only two great languages, Spanish in various forms and English. In addition there are only remnants of earlier tongues. Immense amounts of foreign capital are being invested. The richest tin mines of the world are in Bolivia. The same country has produced more than four billion dollars of silver and has immensely rich mines of it still. English companies have one hundred million dollars invested in the nitrate works in Chili. Brazil is the chief coffee country of the world. Gold mines of Peru have been purchased for several hundred thousand dollars by Americans. Every great city has its many commercial and professional foreigners. The majority of these have no bonds that draw them to the Roman Church. Some are of the finest type of men and women produced

by other nations. A few have fled there because of the lax morals of certain centers and have made a Botany Bay of some districts. As the unsettled portions of the land are occupied, the crowded parts of the old world emptying into this new and attractive territory, the opportunity for evangelization will be larger and larger. The hope of the whole land lies in a new infusion of life. The Latin races are showing a painful incompetency for the fierce new struggle for supremacy. Widely they are proving incapable. They are all Romanized, and the Roman Church has not been able to save them nor to develop them into masters of their own situations. Into these races, new and redeeming life must come. Some of it will come from other races, doubtless. Most of it must come from the new hope and life and spring that are found in the pure faith in Jesus Christ which can be learned from the Word of God.

Who is to carry the Word of God? The Roman Church has had its chance and failed. It shows no sign to-day of purpose to redeem its failure. Our Monroe Doctrine holds the nations of Europe off at arm's length. It says nothing about religious activity, but the interest of the European Church can not be claimed from other and pressing obligations peculiar to it. The Church in the United States must evangelize South America. It is the Samaria of the last commission for the American Church whose Jerusalem is its own vicinage and whose Judea is its own land. We shall not execute that commission by zeal for the "uttermost parts," if we omit from our prayer and labor our own needy neighbor on the South.

THE MENDI MISSION, WEST AFRICA

BY THE EDITOR-IN-CHIEF

This mission, of which much was written, a half century ago, tho less known to modern readers, has an early history that should not be lost in obscurity. It is situated in the Sherbro country, in the northwestern part of Liberia, near the Island of Sherbro, river St. Paul's, or Big Boom, about one hundred miles southeast of Sierra Leone. Small settlements were found scattered along the rivers, with a population varying from 50 to 1,000, the sites of other towns showing only the ruin and desolation wrought by the slave-trade.

The mission was founded in 1842, and its beginnings are associated with the seizure of the schooner *Amistad* by Lieutenant Gedney, U. S. N., in 1839, near the end of Long Island. Forty Africans and two Spaniards were found aboard, one of the latter claiming ownership of the negroes and appealing to Lieutenant Gedney for protection. An examination followed before the U. S. District Court of Connecticut and the Africans were committed to jail at New Haven, charged with conspiracy and murder on the high seas.

It transpired that they were late from Africa, and had been illegally bought at Havana, to be carried to Principe to be enslaved; and had mutinied to regain their rightful liberty. Lovers of freedom became at once interested in their release; a committee was appointed to receive donations, employ counsel, etc., and secure interpreters. John Quincy Adams was the senior counsel, and Roger S. Baldwin, before the Supreme

Court of the United States in 1841, the result being that the negroes were discharged from custody and set free. When taught in the elements of all knowledge, and in the rudiments of Christianity, they express a strong desire to be sent back to Africa, with some of their religious teachers. The providence of God having thus unexpectedly opened a new door into the Dark Continent, it was felt that the mission should be unsectarian and antislavery in character.

A farewell meeting was held in November, 1841, at the old Broadway Tabernacle, so famous in those days, for great demonstrations in favor of antislavery and humanity; and, with the Rev. James Steele, Rev. Wm. Raymond and wife, these rescued slaves set sail for Sierra Leone and arrived fifty days later, Jan. 15, 1842. The missionary leaders, satisfied of the impracticability of reaching the Mendi country, with the consent of the native members of the band, established a station at Kaw Mendi, on the Big Boom River, in November, 1842, for an annual rent of \$100. On the arrival of the King, Henry Tucker, he caused a swivel gun to be fired and the women and girls danced and sang with joy.

The influence of this mission was felt from the outset. Daily prayers and Sabbath services were attended even by the King, a flourishing school established and on January 1, 1845, a church of five members was organized. The same year a terrible war caused the burning of towns and drove hundreds to the shelter of the mission,

where persons and property were uniformly respected, already its character, as standing for freedom, peace and temperance, as well as Christianity, being known far and wide. The Rev. H. Badger asked in a letter: "Did you ever hear of a mission being established in the midst of war?" Yet here was a mission, hitherto regarded with suspicion, that in the midst of all the devastations of warfare, became a sanctuary and a shrine. It had never so flourished before as when fire and sword raged around, and the inhabitants were being slain or enslaved.

Mr. Steele had returned in 1844, and in 1845 Mr. Raymond died, leaving the mission, with a school of sixty children, in the sole care of Thomas Bunyan, a native Mendian interpreter and teacher, for eight months. In 1848, two missionaries sailed, one, Mr. Carter, dying eight days after he landed; the other, the Rev. George Thompson, was a cousin of the editor of this REVIEW, and had, before leaving America, suffered persecution and imprisonment for his zeal in the cause of the slave. Mr. Thompson labored alone for two years, suffering much of the time from acclimating fevers. Many converts were gathered to Christ—one of the prominent being also one of the Amistad captives. Two more missionaries sailed—Mr. and Mrs. Brooks—she dying on the voyage; Margra also died, another of the captives, educated in Ohio. In December, 1850, eight more converts and laborers were added to the mission, and between 1852 and 1854 as many more. Up to 1854 three stations had been planted—Kaw Mendi, Good Hope, and Mo Tappan, or Tisana.

The climate proved warm and pleasant, and the soil rich and fertile, but the coast fever was the great scourge and generally fatal. Mr. Thompson took it, and, as no known remedies were at that time expected, he was given up by Bunyan, the native teacher, to die, as beyond hope. In fact, he was thought to be dead and was in a moribund condition. With inexpressible sorrow, Bunyan and his helpers laid out the body for burial; and, in accordance with the usages of the country, the body was thoroughly washed in cold water. During this process Mr. Thompson revived, and ever after looked on himself as one risen from the dead, as a more hasty burial would have made such a reviving impossible.

Mr. Thompson now set himself to oppose the great curse of that country—intertribal wars, which from time immemorial had been waged as the main feeders of the slave traffic, chiefs selling all captives taken in battle. Feeling himself to have come to the "kingdom for such a time as this," he started with Bunyan to visit King Braw, from whom he obtained consent to an agreement which is worth preserving.

AGREEMENT BETWEEN GEORGE THOMPSON AND BRAW

1st. Braw agrees, and hereby doth give to George Thompson and his successors a place to sit down by him, as his stranger, for the purpose of establishing a mission, to teach school and preach the Gospel for any length of time. He and his successors are to be the *landlords* of the mission, which term includes the provision of the land for a farm, firewood, timber for buildings, protection, hearing and judging of palavers; first making him acquainted with the plans of the mission before executing them.

2d. Braw agrees to build a good house

for the teacher, for an equivalent of twelve bars, (\$5.76), and also a chapel, for an equivalent of twenty-four bars, (\$11.52.)

3d. George Thompson and his successors agree to preach the Gospel and instruct the children, finding them books and clothing gratis, for ten years from date of this; supposing by that time the people will so value the blessings of education, as to be willing to do something to procure the same.

4th. All who send children to the school must *feed* the same, or give to the mission an equivalent of two bars (96 cents) a month, in rice, country cloths, oil, or anything that can be used or disposed of by the mission; in which case they will be taken into the mission family and provided for.

5th. The mission is to make its own school regulations and laws, without any interference from parents, guardians or chiefs.

Witnesses FAH-JAR-GAH.
 BEA BUNGO,
 (Signed) GEORGE THOMPSON.
 his
 BRAW x
 mark.
 his
 MAHOMMEDOO x
 mark.

Tissana, Africa, May 28, 1850.

Mr. Thompson found many natives who had never before seen a pale face, and who superstitiously knelt at his feet, saluting him as God. Captain Cook, at the Sandwich Islands, when thus treated, permitted himself to be arrayed in special adornments, led to their temples and worshiped; but Mr. Thompson refused their homage, like Paul at Lystra, and went barefoot, living among them.

Extracts from his diary are very interesting, as affording vivid glimpses of the experiences of a missionary among those who had never before seen a white man. He says:

May 6.—Came to Woo-to-be, intending to preach. While waiting for the people to come from their farms, I gath-

ered a company of chiefs and others around me, and told them about my country; its cities, railroads, telegraphs, cold, ice, snow, houses, churches, farming etc., which interested and amazed them very much. After dark a large number assembled in the Barre, and I preached to them "the words of this life"—the way of salvation. Good attention. They asked, "How shall we leave our sins, and beg God?" I tried to show them. My interpreter also talked and prayed.

After preaching, I am frequently asked *how* they shall do so and so. I believe that the idea of the great difficulty of prayer, etc., has come from the Mohammedan influence. Mohammedans teach that none can pray, unless they *subby* book, and can say Mandingo prayers; so that when I urge the common people to pray, and pray now, they are astonished.

A large rock near this town is worshiped as a god. By it are set a plate, a bowl, three bottles, and a country pot, for its use in cooking, eating and drinking. At Gon-gom-mah they also offer worship and sacrifice to a large rock. They seem to put their trust in anything on which it happens to fall; as a stone, bugabug bill, bird, snake, alligator, other animals, greegrees, and many material objects. They acknowledge God the maker of themselves and all things; but they have wicked hearts, and love not to serve, obey, and worship their Creator, the *unseen God*.

May 12.—At noon the people came together, and I preached from the Ten Commandments an hour and a half. They gave good attention while I explained, applied and exhorted. I then went over them again, one by one, and asked if each was not good. Their own hearts witnessed to the fitness, excellence and importance of every one. I then prayed, my interpreter turning the prayer into Mendi. As I arose from my knees, I observed some, and Braw in particular, still bowed on their faces, crying, "*O Gawaw!*" (O God!) After meeting, Braw came and sat down by me, and thanked me for my preaching, and added: "Before you came, we were in the dark, and knew none of these

things. No one ever told us of these things before. We are glad to learn them." I feel it good to preach Christ where he has not been named, and build upon the sure foundation.

In this country wives are not *slaves*, as in some countries, tho they do much of the out-door labor. They are not afraid to maintain their own rights, even to making palaver with their husbands. I do not know whether there are any *forcible* marriages, where the girl is given by the parents without her consent. The woman's consent is the first thing, then the assent of the parents. To get a wife costs the man from \$1.00 to \$20.00, mostly given to the parents.

In farming, the men cut down the bush and burn it, and the women plant, tend and gather the crop; tho many men have to do *all* their work, perhaps having neither wives nor slaves to work for them. If the women did *not* work on the farm, they would have comparatively *nothing* to do for they have little housework to busy them, and their children are comparatively no trouble. They have no clothes to make and mend (the *men* do this work), no dishes to wash, no floors and windows to clean, no carpets to shake, no fine laces to work, no plum puddings, pound cakes, pies, tarts, and pastry to make, no apples, pears, peaches, plums, cherries, and berries to dry, no cakes to fry, no bread to bake, no beds to stir, change, and make up, no "house-cleaning," and so on of a hundred things that busy women in general in America.

But wherever I go, I see many women, who have nothing to do, employing their time in *spinning* in the slow country way. The woman *sits down* with her cotton in the left hand, and whirls the spindle with the fingers of the right, as a boy would a small top, and then pulls out and smooths the thread while twisting. The men do the weaving. Their cloth is woven about six inches wide, and sewed together till they make a cloth the size of a sheet—some larger—which they throw about them, over one shoulder, and this constitutes the clothing of those who are *able* to have any. Perhaps the majority have *none*, and only wear a

small strip about the loins. These cloths cost them from 50 cents to \$20.00. Some are made *very fancifully*, equal to any bed coverlet. Far in the interior, fine cloths can be bought for four or six leaves of tobacco, which at the mission will cost \$1.00. There they *make* many, but have no market. To make a plain white country cloth takes a woman two weeks to spin it, a man three days to weave it, and a man two days to sew it; then it is sold for a bar, or four yards of sheeting, or some plain cheap cloth, or forty-eight leaves of tobacco; so you see how little they get for their work.

They will take one bushel of rice, or three gallons of oil on their backs, and walk for two weeks to the rapids, where traders come, to get a bar of tobacco, or English cloth, or beads. From all around here, and far interior, they go to the rapids to trade, everything being carried on the back or head.

In a war between two chiefs, a general was taken captive. His enemies *nailed his right hand to his head, and cut off the other*. In this condition they drove him through the town, to gratify the curiosity of the people; then *cut off his head*, dried it in the sun, beat it to dust, and sent it in triumph to the enemy. In that same country (Badagry) they offered in sacrifice three hundred individuals.

In another country, it is the custom when a *Chief* dies to have two of his wives take poison, or be beheaded, *to follow him*; and when the *King* dies, many of the under-governors must die also!

In another country, the hawks and vultures are so thick and bold that they pounce upon the food the people are eating, and snatch it away even while their fingers are conveying it to the mouth. When a *child* dies, the mother has a little wooden image, which she carries on the head as a symbol of mourning. When they eat, they always offer a little to the image!

In another place, they offer *human sacrifices* to a supreme being, of whose character they are ignorant, to secure his favor. The victim is suspended by the *middle* from a tree overhanging a river, so that the feet and hands touch the

water. He is thus hung up *alive*, and either dies by the scorching sun or is devoured by crocodiles. In another they have a great annual meeting, that the King may water the graves of his ancestors with *the blood of human victims!* Hundreds are then *beheaded*. At any time, if the King wishes to send any word to his dead relatives, he tells the message to a man, and cuts off his head. At one of these yearly waterings of the graves with blood, three thousand victims were slain. And when the great King died, the sacrifice was continued every week for three months, and two hundred were killed each time. At these times the executioners rush out and seize the first person they can lay hold of, and kill him; so that every body is afraid to go out of the house. In these scenes the King and his ministers engage, and become besmeared with human blood. The skulls and jawbones of enemies are the favorite ornaments of their houses and temples. In one day, seventy were slain in the King's palace alone!

Mr. Thompson found, next to war, the gravest obstacle to be *polygamy*, a man's greatness being estimated by the number of his wives. Nudity was almost universal, and as a natural result, unblushing licentiousness. However there were some relics of moral sense, for *adultery* was punished as a crime. Even a pagan people saw marital infidelity to be ruin to all family life; and they flogged, fined, enslaved and sometimes slew the male offender while the female was treated leniently.

In traveling, Mr. Thompson found he needed plenty of money or articles of barter, and servants to carry it. Next to money, tobacco was most acceptable. Beads and trinkets served as small change. He took cloth, handkerchiefs, red caps, small mirrors, knives, iron spoons, combs, fishhooks, needles, etc. In "shaking hands,"

one was always expected to give a present—from a nut to a slave in value; otherwise if a traveler got into trouble no sympathy was extended to him; and so, in bidding "good-bye," a present was expected to accompany the parting salutation.

Slavery had many sources of supply. Sometimes famine became the occasion. A chief, having money, buys corn, and then sells it, like Joseph, for the persons of the buyers. One woman, for example, sold her own boy of five for a small supply of meal, enough for perhaps forty days. Over these people the Mohammedans have always had a marked influence. They prey upon their crude superstition with "greegrees"—charms made in the shape of a bag, or out of goats' horn or sheeps' horn, in which is wrapped up a bit of parchment or paper with a few sentences from the Koran or words or prayers in Arabic; these the natives wear on the arm or ankle, or perhaps tie to their hatchet or cleaver; and to these they attach immense importance as having power to ward off evil. These Moslems would be persecuting power, were they strong enough; and where they are, they come with armed bands and force the poor natives to say Mohammedan prayers; if they comply they become converts and harrass, rob, mock and torture Christians; if they refuse they are themselves tortured, killed or enslaved. Many tribal chiefs have become adherents of Islam.

Where the idolatry of the natives is not modified by the influence of Mohammedanism, they show no art in graving images, for they have no art in any work. But Mr. Thompson found at the foot of a small tree a nest of idols, five images, graven in

stone, and in size from that of a cat to that of a monkey, bearing likeness to men or animals, and all broken, and probably brought in from some foreign parts. One convincing proof of the Gospel's power was found in the voluntary surrender of hideous and revolting idols to the missionaries.

Some little more accurate knowledge of God has been picked up from Moslems and other outsiders. Mr. Thompson found the people to have some conception of a personal overruling Agency, whom they address much as the Frenchman says "*Mon Dieu,*" or we, "Thank God," acknowledging a favor by exclaiming, "O Gawaw Pheara Gawaw."

Mungo Park was much troubled, when he attempted to explore Africa, by the custom of giving presents to the chiefs as one passes through, such gifts rendering one secure from injury, and their value varying according to the apparent ability of the donor. One other custom by which Mr. Thompson was considerably embarrassed, was that of giving wives to a traveler as he passed through a town or city. The chief presented usually two or three wives, which Mr. Thompson was obliged, of course, to decline, at the same time trying to teach the gospel doctrine of monogamy. They could not see how a man could get along with only one wife and she in another country, as his wife was at that time. As to the governments among the natives of the interior, they were merely petty despotisms, the will of the chief being law.

The only dress of the male was a square cloth, woven coarsely, folded, and thrown obliquely across from the right shoulder to the left hip, and there slightly fastened; in working,

however, it was merely cast around the loins. Mr. Thompson often negotiated a peace among tribes, always hitherto at war, and nothing was so delightful to him as the scenes he there witnessed at the conclusion of hostilities, when chiefs, long enemies, greeted each other as brethren and the captive parents returned to their children.

This Mission was thus happily started seventy years ago. After the departure of the first missionaries, the Amistad Committee was merged into the Union Missionary Society, which, with two other organizations, subsequently united to form the American Missionary Association. From the year 1849, when the Church numbered forty, and war was banished from the country, until 1853, the work wonderfully prospered. Reinforcements came, converts were gathered, and four other stations opened. The climate proved so dangerous to white missionaries, that it was concluded that Africans or those who had African blood could best do the work, and in 1877 a body of missionaries sailed, and two Fisk University graduates with their wives, in 1878. In 1883, the American Missionary Association withdrew from its African work, and the Mendi Mission was transferred to the United Brethren in Christ. The district is now known as Shaingay, and reports about 300 communicants, 13 day-schools and 11 Sunday-schools, with about 1,000 scholars in all. There is also a training school whose students assist in itinerating. Tho not among the prominent African enterprises, this mission has so romantic and instructive an early history, that we gladly give it a place here, assured that many will find it an inspiration.

THE BUSINESS SIDE OF MISSIONARY LIFE

BY REV. A. W. HALSEY, D.D., NEW YORK

In the Book of Acts we read that the twelve apostles called the multitude of disciples together and said, "It is not fit that we should forsake the Word of God and serve tables." The Church has ever recognized the distinction between the secular and the business side of the Christian life. It is very easy to exaggerate what is known as the spiritual side of the Christian life and to minimize the secular. All work done for Christ if done in the right spirit, is sacred; yet there is a clear and distinct line of demarcation between what might be called the business and the religious side of our Christian activity. This is peculiarly so in mission work. The worker must devote much time to the business side of his ministry. He is at once preacher, teacher, pastor, editor, adviser, builder, banker, correspondent, bookkeeper, and sometimes, I fear, housekeeper as well. The business side of missionary life can neither be ignored nor despised.

In considering the subject it is necessary to remove some misconceptions.

I. Let us frankly admit that the business side is a most important element in the life of every missionary. The treasurer of this board is quite as necessary an officer as the secretary. I should be very sorry to have a treasurer who was not a spiritual-minded man, but it would be an equal misfortune to have a treasurer whose life was not dominated by sound business principles. Mission literature will bear me out in the statement that our great missionaries have in many cases been most excellent business men.

George Grenfell, who died last fall, and whose spirituality none who knew him could doubt, was one of the best business men that King Leopold had in all the Kongo. It was Grenfell who was the great cartographer of the Kongo. A man with keen business instinct, yet possessed withal of rare spiritual power.

George Leslie Mackay was a missionary of missionaries. He led his disciples o'er the hills of Formosa as long ago his Master led the twelve o'er the Galilean hills, teaching them as they journeyed from place to place. The leaf on the tree, the great fish cast on the beach, the bird in the air furnished him themes. He was a prince of teachers, but an equally capable and shrewd man of business. His first convert came, as he believed, in direct answer to prayer, and his whole life was dominated by a spiritual communion and fellowship such as few missionaries have known.

David Livingstone, possibly the greatest missionary of the last generation, was an explorer, traveler, geographer, astronomer, quite as much as a missionary. His accounts were kept with scrupulous exactness; his astronomical observations made with rude instruments, furnish, even to-day, data which are considered most reliable. In all the multitude of duties imposed upon him, he never ignored the details of business, and gave attention to affairs that would have made him a great captain of industry had he gone to Africa simply to exploit it as Leopold of Belgium has done.

One of the unique characters of the last century was Samuel Hehich of In-

dia. In the "Life of Samuel Hebich," just published, he is called "A Master Fisher of Men," yet this man was a most exacting and painstaking business man. One of the great worries of his life was caused by his fellow missionaries, since they were so negligent in submitting their accounts to him as treasurer of the mission. Before sending his annual accounts home he would circulate them among the missionaries for criticism and approval. Even now drafts of some of these are kept in the archives of the Basel Mission. Under one of these carefully kept accounts in which all the receipts and expenses of the mission are clearly and faultlessly set down, Mr. Hebich wrote as follows:

DEAR BRETHREN:—I am sure that if only we were to try we could all of us improve in writing up our accounts. You will, on perusal, see that some of the brethren have carefully written down every item. Let us imitate them and do the same next year. This everlasting subtraction, multiplication and division of figures cripples me very much. Dear brethren, please bear with your old brother.

This master winner of souls was also most accurate and exacting in keeping accounts. Great missionaries have shown that adding souls and adding accounts are not incompatible.

II. It is well also to remember that the ordinary man does not come by business methods or habits naturally. Business rules and methods and procedure must be acquired. Nature does not furnish them with a certificate of piety. Certain men have business aptitudes just as certain men have aptitudes for mathematics or music, but even so, unless this aptitude is cultivated one makes a poor business man. It is a mistake to suppose that one can learn the business side of missionary

life without training any more than one can learn the linguistic side, or the preaching side, or the teaching side without arduous toil. The training of the average minister is not calculated to instil into him business habits. I know of no better illustration of the real first-class business missionary than Paul the Apostle. I wonder how much his early training in tent-making and the like—the business side of his life—had to do with the care with which he handled money entrusted to him to be distributed to the poor saints at Jerusalem.

John Williams' early avocations stood him in good stead when he became a missionary to the South Seas. Cyrus Hamlin would never have been able to have outwitted the astute Oriental, to have erected his steam engine at Constantinople, to have set his converts at work making rat-traps, to have outmaneuvered the Turk in the matter of securing permission to erect the buildings that now constitute Robert College, had he not had his early training in the New England shop and received some business lessons which clung to him to the end of his days.

Great as was William Carey as a linguist, and phenomenal his career as an educator, one can not but believe that his large business sense was, to say the least, not injured by the persistence which he was compelled to show in the shop at Hackleton. He hammered away at his boots and shoes while his eagle eye scanned the rude map of the world which he had made.

Mackay of Uganda, preacher, translator, teacher that he was, yet found that his early business training gave him an immense power over king and people in the formative days of the great Uganda Mission.

It is a mistake to suppose that the business side of missionary life can be acquired without some attention to its rules and methods and principles. The business side of missionary life does not differ one whit from the business side of any other life. What Samuel Hebich called his "November Cross" has to be taken as well as every other cross. Hebich's "November Cross" was that he had to spend the whole month in his study writing up the mission accounts for the year. He would seclude himself, going over all his own and his fellow missionaries' accounts, only preaching at the Sunday services. He asked his church to be very watchful and prayerful while he had "to serve tables"; in other words, he gave the same care, the same attention, the same prayer and the same diligence to the business side as he did to the spiritual side.

III. Then it is well to remember that there is a distinct ethical side to business, an ethical side quite as pronounced as the ethics of law, of medicine or theology. In fact in the case of a missionary the ethical side looms up large.

We might include the business side of missionary life under three heads: that of "Money," of "Time," and of "The Other Fellow."

(a) Emerson says, "Money is character." Nothing is more difficult in this world than for the average man to handle money which does not belong to him. Yet, this is the duty, often the supreme duty, of the missionary. He is handling trust funds; he has to do with money which he did not earn, which so far as he is concerned usually comes easily, which does not belong to him, of which he is the trustee and for the accounting of

which he is responsible. Nothing evidences the finer points of character more than the way in which one handles money which does not belong to him. This is a larger question than the balancing of books, or the rendering of an accurate account of monies received and paid out. In its final analysis it involves loyalty of the highest order. Even our best missionaries on their furloughs fail along this line. Some of the most prominent missionaries in our board's work, tho they are partners in the concern, and should have as high regard for the weak mission in Guatemala as for the strong mission in Korea, yet will plead for special objects in which they are interested and not for the work of the board of which they are partners. It is a large question and one must have a sensitive conscience if he would always conduct the business side of the missionary life on sound ethical principles.

(b) The "Time" question in the missionary life bulks large. The right division of time, so that the individual, and the family, and the church at home, and the board, and the field shall have its due proportion.

A missionary in a certain mission has failed for the last two years to send a line to the church supporting him. The pastor of that church wrote a few weeks ago what I considered a rather severe letter.

Unless you can make Mr. — render a report to the church every month, or every two or three months, I fear we shall have to ask you to give us another missionary. It is impossible for me to arouse the interest of the church in the support of a man on the foreign field, unless that man sends the church reports regarding his work as a missionary. We want to know how many sermons he has preached, how many visits

he has made, how many converts he has had, how many baptisms he has administered, how many he has received into the church, how many he has buried. In other words, we want to know all about his movements as a missionary, an evangelist, a preacher and a worker. If he can not work and can not get results, we do not want him.

I replied to this in part as follows:

It is not an easy task for a missionary crowded with other work, without clerical help, with a constant stream of callers, occupying all the hours of the day and far into the night, to find time in addition to his other duties to write letters which shall interest the church at home. However, I think there could be an improvement along this line and I shall be glad to write Mr. — a personal letter on the subject. On the other hand, I must frankly state that the conditions which you make in your letter are impossible. Are we to lay down a law that unless a man gets results we Christians in America will not give him support and we must bring him home? I would remind you that Robert Morrison, the one hundredth anniversary of whose going to China is being celebrated this very day, April 25, in that land, labored twenty-seven years and had three converts.

To which my pastor friend replied:

Your cannon-ball received and its weight and heat carefully considered. I am glad that you practically agree with me on all points and must frankly confess that where we differ you have done me good. However, the fact that a man has no converts in his station on the foreign field does not mean that he is not getting results. There are more things to report than the number of converts and baptisms; he could tell us about what he is doing, how many lessons he is teaching, how many sermons he is preaching; there are a thousand things he could report if he were doing his full duty. If I were in authority or had the machinery in my hands, I would make the men in the fields see that reports are sent. The whole Church is being injured in missionary enthusiasm because the men are not giving accurate, terse, concise, pointed and

valuable information. There is not a missionary on the foreign field whose time is more occupied than that of some of the pastors in this country, and they certainly could write one letter every three months.

There is much more in this letter which I might quote. I want you to see clearly that the question of time is important. The use that a missionary makes of his time is a large factor in his ultimate success.

(c) Then there is the question of "The Other Fellow." What right had this church in America to expect a letter from this far-away missionary? There are the rights of the other missionaries, of the board, of the family, of the great Church at large. One can gossip away precious hours in Asia as well as in America. These questions are not easy. I do not believe that I can solve them for you. I can suggest to you the necessity of taking them into your missionary budget. You must make a budget of your "Money," of your "Time," of "The Other Fellow." There will be "cuts" in this budget, but do not let them all be on "The Other Fellow."

Some years ago a volume was published entitled "The Story of an African Farm." A striking passage from that book lingers with me: "Holiness is an infinite compassion for others—Greatness is to take the common things of life and walk truly among them—Happiness is great love and much serving." If you ask me for a definition of the business side of the missionary life, here it is—it is worth learning: "Holiness is an infinite compassion for others—Greatness is to take the common things of life and walk truly among them—Happiness is great love and much serving."

Avoiding these well known miscon-

ceptions regarding business and looking the matter fairly in the face, what is essential to make successful the business side of missionary life? I mention three elements—many others might be included: *knowledge, system, vision*. Knowledge here, as elsewhere, is fundamental. Some system or method is essential, and a vision that correlates the dull uninteresting detail, the rupees for the Bible-woman to-day, with a far-reaching result, a native church self-supporting and self-propagating, in the distant future, is essential to rightly perform the duties incident to the business side of missionary life.

Some weeks ago I took occasion to send a letter to several prominent, successful Christian business men, stating that I had to prepare a paper on "The Business Side of Missionary Life," and asking what in their judgment constituted a successful business man, and for any suggestions along the line of the proposed paper. I want to read you three or four of the replies received. They will serve to make clear what I mean by *knowledge, system* and *vision*.

Mr. Warner Van Norden, president of the Van Norden Trust Company, for many years a member of this board, and one of its liberal contributors, wrote in part as follows:

A difficulty that arises in the missionary field as well as at home, is that every man naturally exalts his own guild. A lawyer looks down on the business man, and the business man looks contemptuously upon the lawyer. Every man that is not a Greek is a barbarian. The missionary is apt to think that he was sent out to preach the Gospel, not to transact business, and many of them have so replied to the board. There are, however, positions in which we are placed, where we need to practise other men's professions as well as our own. I have known

ministers to develop splendid business abilities in conducting their churches, and paying church debts, and one of the best preachers I ever knew was a ruling elder.

One of the first ideas that a man must cherish is respect for the property of others. We must come to know that there is a difference between those things which we may call our own and those which belong to another. In the latter case we occupy the position of trustee. One's own property may be given away at will, but trust funds must be handled with the utmost care, and a rigid rule adhered to. . . .

The elements of success are: first, an intimate knowledge of business rules; and second, skill in the use of the instruments employed. Business is cooperative. A man can not do business alone; he must play a part. He must be properly equipped for that part. Business training, knowledge of the law, equipment, adaptability to the enterprise,—all are necessary. . . .

The man who is acting as trustee for another, handling funds of the latter, can not be too careful to administer his trust with economy and business wisdom. He must also make frequent and detailed reports, so that his principal may know exactly to what use the money was put. Above all, he must be exact. I have seen somewhere a recipe for cooking oatmeal, which requires an unusual amount of boiling. The formula was as follows: "Three rules for cooking oatmeal—1st, to boil; 2d, to boil; 3d, to boil." The same is true in business. The first great rule is to be exact; the second, to be exact; the third, to be exact. No man should ever allow a paper to go out of his hands without being positive that it is beyond criticism.

In expending the money, as a rule, a distinct understanding should be had with the person to whom the money is to be paid, as to the terms of the transactions. In other words, a contract, either oral or written, the latter to be greatly preferred, should always be made, in order that the disbursing officer may be protected against criticism by his principal.

In business matters there is great virtue in counsel. Some men are so constituted that they plunge ahead without consulting their colleagues. If responsibility can be divided, it is always best to do so.

And lastly, I would suggest the wisdom of urging the necessity of a rigid obedience to instructions. The old proverb was, "Obey orders if it breaks owners."

You see Mr. Van Norden lays special stress on the rules of the game—Knowledge. His statements regarding these rules are well worthy your careful attention.

Mr. John S. Kennedy, a prominent, successful business man, one of the very liberal contributors to the board, is equally suggestive in his terse and cogent reply, as follows:

A good business man should adopt at least the following rules for his government in the conduct of all business:

1. Always be prompt and punctual in all one's engagements.
2. Always be truthful.
3. Always be honest.
4. Always be diligent and attentive in the performance of every duty, no matter how trifling or insignificant it may appear to be.
5. Never become surety, endorse bills, or guarantee payments for any one under any circumstances, unless at the time of doing so you are able to comply with your engagements and without distressing, in any way, those who have the first claims upon you and may be dependent upon you. To do otherwise would be flagrant dishonesty.
6. Save something out of your income every year so as to be prepared to meet contingencies which sooner or later, and in greater or less degree, overtake every one in the course of one's life.

Mr. Kennedy puts special emphasis on system, on punctuality, on diligence, on economy. He is past three score and ten, a multi-millionaire, yet he keeps an accurate account to this day of his expenditures. He is the most systematic man I ever knew.

Mr. Scott Foster, president of the People's Bank, an elder in the Rutgers' Riverside Church, and a member of the board now and for many years past, writes:

I beg to say that the one thought that I have to suggest, as a business man, to our missionaries is, never to spend their salary in advance of its being received. Their income, I know, is very small, but that only makes it the more incumbent on them to avoid debt. The usefulness of many missionaries has to my knowledge been sadly crippled by their living ahead of their means. I could give instances where the cause of religion has been greatly injured, where debts contracted could not be met or ever paid.

Here again the need of system in one's own private affairs is laid down by one who by years of experience and of success has a right to be heard.

The only other letter I quote is from one of the great manufacturers of the country, a most successful, Christian business man, whose name is known in all the churches, Mr. John H. Converse, of Philadelphia, president of the Baldwin Locomotive Works. Mr. Converse is a man of few words and his letter, like all of his utterances, is brief and weighty. He writes:

A few of the essential elements of a successful business man, I think, may be summarized as follows:

1. Complete knowledge of the subject involved.
2. Accuracy in its treatment.
3. Industry.
4. An altruistic attitude, by which the recipient feels that the business man has his interests at heart.
5. Personal character of a high order.

These elements are conducive to success in business and, obviously, will be equally conducive to success in missionary work.

I would call your special attention to what Mr. Converse says in his fourth point—"An altruistic attitude, by which the recipient feels that the business man has his interests at heart." Here it seems to me is one of the keys of successful business, and I confess also of successful missionary

administration. The altruistic attitude which enables one to draw others to him even in business.

Take the relation which the missionary sustains to the educated European or American constituency in the community in which he is called to labor. Some missionaries have no perceptible influence on the European community with whom they, of necessity, have business relations. I suppose no one ever lived who kept himself more unspotted from the world than Samuel Hebach of India, and few missionaries ever brought to Christ so many Europeans in foreign lands as did this man.

The missionary must do business with them; he may here find a great source of power if rightly used.

Knowledge is power. System breeds efficiency. Vision sees the morrow. The missionary must learn business methods. The business man says with scorn, "Oh! he is a minister; he does not know business." I am not sure that this is always a true criticism; but there is enough truth in it to give us warning. The Christian man should be quite as good a business man as the man of the world, especially if he is a missionary and is compelled to devote much time to the business side of life.

I doubt if any man can lay down a system of conducting business to be followed by others. I am sure I can not do it for you. I am equally sure that unless you have some system in your work, letters such as I have read you from the irate pastor, who claimed that I had shot a cannon-ball at him and much else, will be sure to reach you. It is a question whether a little business injected into the spiritual life of a missionary is not beneficial. I am confident that for the average Chris-

tian man the whet of the business side of life, figures, and accounts, and drafts, and building, if rightly used, only serves as a whip and spur to quicken intellectual activity. The contact with things, with men of affairs, the touch of the actual, often serves to render a man's intellectual and spiritual work much more effective.

Mrs. Isabella Bird Bishop, in one of her charming letters, writes: "How few people study or work mentally, except as a means of living. To most people there is little true, nothing new and nothing matters." The fact that our "Time" is fairly well occupied, that "Money" must be handled economically and "The Other Fellow" dealt with gingerly, may serve to quicken all our intellectual and spiritual processes.

The business side of missionary life is often monotonous, dreary, dull, stale, flat, unprofitable, from any spiritual point of view, yet the man who has a vision and links his petty business details of to-day with the possibility of the evangelization of the whole nation to-morrow or the next day, will not find the daily task onerous.

When in Warren, Pa., where we have a great missionary church, I was taken through a large oil refinery. The things that amazed me were the by-products. The proprietors of this vast establishment assured me that the by-products brought them the largest returns. Often the by-products of the missionary life are the most fruitful. Dr. A. McDonald Westwater, the Scotch Presbyterian medical missionary in Manchuria, has in his medical work probably done as much as any medical missionary now living in the world to-day, and yet he will be longest remembered in the years to come.

not by his skilful amputations and his successful treatment of thousands of patients, but by his deliverance of the people of Liao-Yang, at the time the Boxer madness had swept up to Manchuria from the South. He saved the city by his act of heroism, a little business proposition, in which he agreed to open the gates of the city to the Russian general. He said: "I undertake to enter Liao-Yang by myself and to persuade the people to surrender peacefully, but upon one condition: that I have your solemn word of honor that no harm shall be done to the person of man or woman within the walls, and that there shall be absolutely no looting." The terms were accepted, the city was delivered, the Russian commander kept his word. Mr. Wigham, the war correspondent and traveler, declares: "This is the bravest deed I ever saw—a fine thing done by a white man all alone." Yet, this was a by-product of Doctor Westwater's great work, a bit of business carefully planned, skilfully executed, and strictly along business lines.

The true missionary will not neglect the business side of his life. All is grist that comes to his mill. Bishop Selwyn thought it not beneath his dignity to make petticoats. On one occasion he was conveying to New Zealand, by request, in a missionary schooner, a Melanesian chief's daughter and her attendant native girl. The pair were dressed according to the ideas of native propriety, but were hardly fit to be seen in a British colony. The bishop spent much of his time on the voyage in the manufacture, out of his own counterpane, of two petticoats for

the dusky maidens. He was a man of vision, he was ever alert in things spiritual, but it was neither beneath his dignity, great bishop that he was, nor unworthy of his thought, to present properly at British New Zealand these frail daughters of heathenism. It was the King's business and as a subject of the King he was not ashamed to do the most menial thing and do it well.

Do not underestimate the value of the business side of your missionary life. It may lead you into spheres of influence that you little dream of and open avenues of usefulness beyond your most sanguine expectations. After all, the motto of John Holden is a good one for you all. John Holden spent his years of service among the Indians and Eskimos of the Hudson Bay as a missionary of the Church Missionary Society. His trials were manifold. His biographer says, "Arduous is but a mild expression for the troubles, trials, privations and tremendous difficulties attendant on traveling through the immense tractless waste lying between many of the coast wastes intersected by rivers and rapids, varied only by tracts of pathless forest, swept by fierce storms." "I have eaten," he says, "white bear, black bear and wildcat, while for a week or ten days I have had nothing but beaver and glad, indeed, I have been to get it." Yet his motto, to which he was true through all his life, is worth putting in your note-book and conning over when you grow weary of the drudgery of missionary life: "The happiest man is he who is most diligently employed about his Master's business."

PROTESTANT MISSION SOCIETIES AND STATIONS IN KOREA

(Correct to January, 1908)

1. **PRESBYTERIAN, U. S. A.—NORTH**
Seoul, Pyeng-yang, Syen-chun, Chai-ryeng, Chong-ju, Tai-ku, Fusan.
2. **PRESBYTERIAN, U. S. — SOUTH**
Chun-ju, Kun-san, Kwang-ju, Mok-po.
3. **PRESBYTERIAN—CANADA**
Won-san (Gen-san), Ham-heung, Song-chin.
4. **PRESBYTERIAN—AUSTRALIA**
Fusan, Chin-ju.
5. **METHODIST EPISCOPAL—NORTH**
Seoul, Pyeng-yang, Yang-pyen, Chemulpo, Hai-ju, Kong-ju.
6. **METHODIST EPISCOPAL—SOUTH**
Seoul, Won-san, Song-do (Kai-seng).
7. **SOCIETY FOR THE PROPAGATION OF THE GOSPEL**
Seoul, Chemulpo, Su-won, Kwang-hwa.
8. **BIBLE SOCIETIES—(American, British and Foreign, and Scotch Bible Societies Cooperating)**
Seoul.
9. **INTERNATIONAL Y. M. C. A.**
Seoul.

STATIONS—With Resident Foreign Missionary Societies—Indicated by Number.

Chai-ryeng. 1.
Chemulpo. 5—7.
Chin-ju. 4.
Chong-ju. 1.
Chun-ju. 2.
Fusan. 1—4.
Hai-ju. 5.
Ham-heung. 3.
Kong-ju. 5.
Kun-san. 2.
Kwang-hwa. 7.
Kwang-ju. 2.
Mok-po. 2.
Pyeng-yang. 1—5.
Seoul. 1—5—6—7—8—9.
Song-chin. 3.
Song-do. 6.
Su-won. 7.
Syen-chun. 1.
Tai-ku. 1.
Won-san. 3—6.
Yang-pyen. 5.



WHEN I WENT TO CHURCH IN KOREA*

BY CAMERON JOHNSON, OF JAPAN

At the beginning of the hot season of 1901 I went for a fortnight to the old northern capital of Pyeng Yang to see something of the mission work in that part of the peninsula, and the memory of that visit remains as one of the oases in my missionary rambles about the world. As we set out that hot Sabbath morning we soon caught sight of a large building which at a distance looked like the residence of the chief magistrate of the city; so large it was and so well located. This, my missionary friend told me, was the Central Presbyterian Church of Pyeng Yang. We arrived a little before the service was due to begin. The building was already well-filled and worshippers were still coming from all directions. As they entered the building they left their sandals at the doors and quietly seated themselves in long rows on the clean and polished oil-paper floor. Their demeanor showed that they regarded the building as the house of God and that He was present. As soon as each man or woman found a place to sit, the head was bowed for a moment in silent prayer. There was no talking, or even whispering, for they had come to worship God not to visit their neighbors.

The service began with the Doxology in which all the great congregation joined heartily. After the invocation the missionary announced the Scripture portion to be read, and each one drew from under the arm, or from the long flowing sleeve, a copy of God's Word, found the place, and all followed the reading with closest attention and interest; and when the minister paused to emphasize or ex-

plain a part of what he was reading, some of the listeners would make marginal notes for future reference. Each worshiper came provided with a copy of the Bible *and used it*.

A song was next announced and a big missionary stood forth with baton in hand to lead, while another sat at the little organ. The Koreans are not noted for their musical ability, from a Western point of view, and many of them having become Christians after reaching years of maturity have never had the training necessary to make good singers. This lack does not embarrass them in the least, and those who can not sing melodiously at least join heartily and *intelligently*, for each man and woman is careful to find the hymn and *read it out lustily*, if not melodiously. The precentor starts the tune, but immediately the great throng of music-loving Koreans took up the song on their own account and, like the Israelites of old, every one "did what was right in his own eyes." The precentor, big, strong missionary man tho he was, was quickly drowned out, while the vast throng carried the hymn to a happy conclusion. It was wonderful; and one gazed toward the roof to see how it was that it did not lift and float away. The great volume of praise that ascended Heavenward from the lungs and the hearts of those glad Korean Christians was inspiring if not melodious as they endeavored to sing

All hail the power of Jesus' name;
 Let angels prostrate fall;
 Bring forth the royal diadem
 And crown Him Lord of all.

It cheered the heart and made one

* See frontispiece also

feel that these people loved and revered that Name which they praised so vociferously. Their song was evidently unto the Lord and not unto men.

When the minister announced his text, instantly every Bible was opened and the text found and marked. Then the books were closed and the attention of the people was riveted upon the speaker from start to finish. Tho the speaker that morning was not prest for time and gave them a long sermon, no watch was pulled out to time him, or were there any anxious looks that betrayed nervous apprehension as to "how much longer he would continue." These Koreans have not yet learned that a sermon must not exceed thirty minutes in length. When the service came to a close, and the benediction pronounced, each head remained bowed in silent prayer for a blessing upon the preached word and then that multitude went out in a quiet and orderly manner.

Some noticed that there was a visiting stranger on the platform that day and they must needs come and give him a greeting, so a little company with their simple, honest faces came to the platform and, one of them as spokesman greeted the visitor in a very beautiful and touching way. He knew no English and the writer's knowledge of Korean was only sufficient to catch his meaning. With the forefinger of his right hand he first touched his own heart, and then the writer's, and pointing upward, said in Korean: "Hanare keisin ouri Abaji." "Our Father which art in Heaven," meaning to indicate that the fact of one Heavenly Father was sufficient to make us all members of His family on

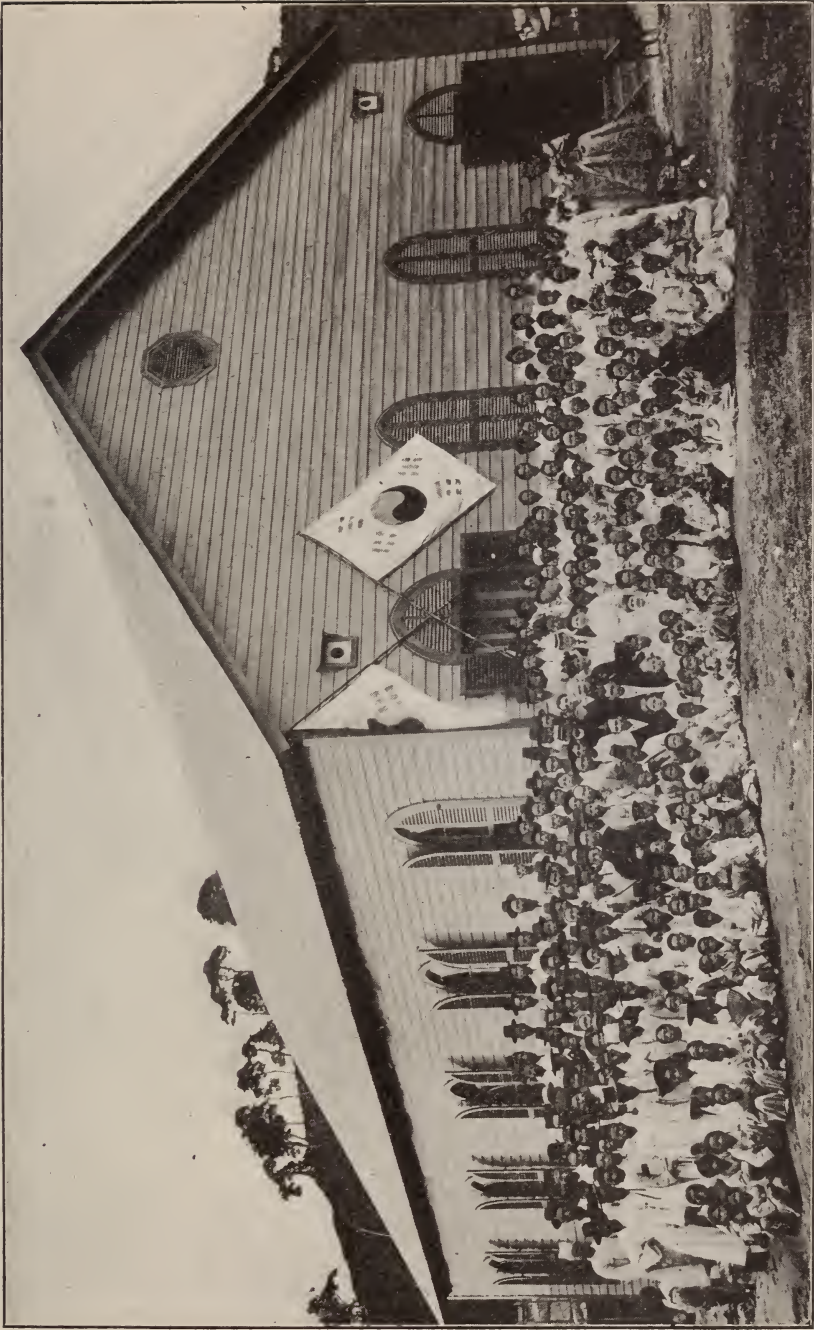
earth and brethren in Christ the Lord. May those Korean brothers ever remain simple in their Christian love and life and never grow wise enough to forget to greet the visiting stranger.

As we wended our way homeward I asked my missionary friend why there was such a large gathering of people at the service that morning, and what was the special occasion, as the day was hot and the distances for some of them, at least, must have been considerable. He replied that it was only the ordinary congregation, only not as large as usual owing to the heat, as there were only about 1,200 present that morning! In cooler weather when the house is packed they sometimes have as many as seventeen hundred! They are all the year round church-goers.

That afternoon I attended a Woman's Bible Class conducted by one of the ladies of the Presbyterian mission. The room in the neat little Korean house with its whitewashed walls, and polished paper floor was quite full and each woman took a great interest in the Bible study. At the close the lady in charge said that there were about a hundred present and that it was one of four simultaneous classes held in different parts of the city that afternoon. Think of it! A few years before there was not a Christian Korean woman in that town.

The next Sabbath I went to the Methodist church and discovered that the congregation was composed entirely of men. The reason is that the building is too small to accommodate all at the same time, so the men come in the morning and the women in the afternoon.

This was seven years ago in the city which was one of the most exclusive,



Courtesy of Go Forward

CHURCH AND MEMBERS OF THE METHODIST MISSION (SOUTH), WONSAN, KOREA

proudest and wickedest in all Korea. It had a name throughout the land for its wicked men and its abandoned women, and nowadays it is one of the object lessons in modern missions. Today it has four large churches, besides other preaching centers, and out of a total population of thirteen thousand the average weekly attendance at

mid-week prayer-meeting is three thousand, or nearly twenty-five per cent. Is there any city or town of that size in civilized Christendom that can show such a record? Truly after a visit to such a mission-field as Korea, and to such a mission point as Pyeng Yang, one can only marvel and exclaim: "What hath God wrought!"

PRACTICAL RESULTS IN KOREAN MISSIONS

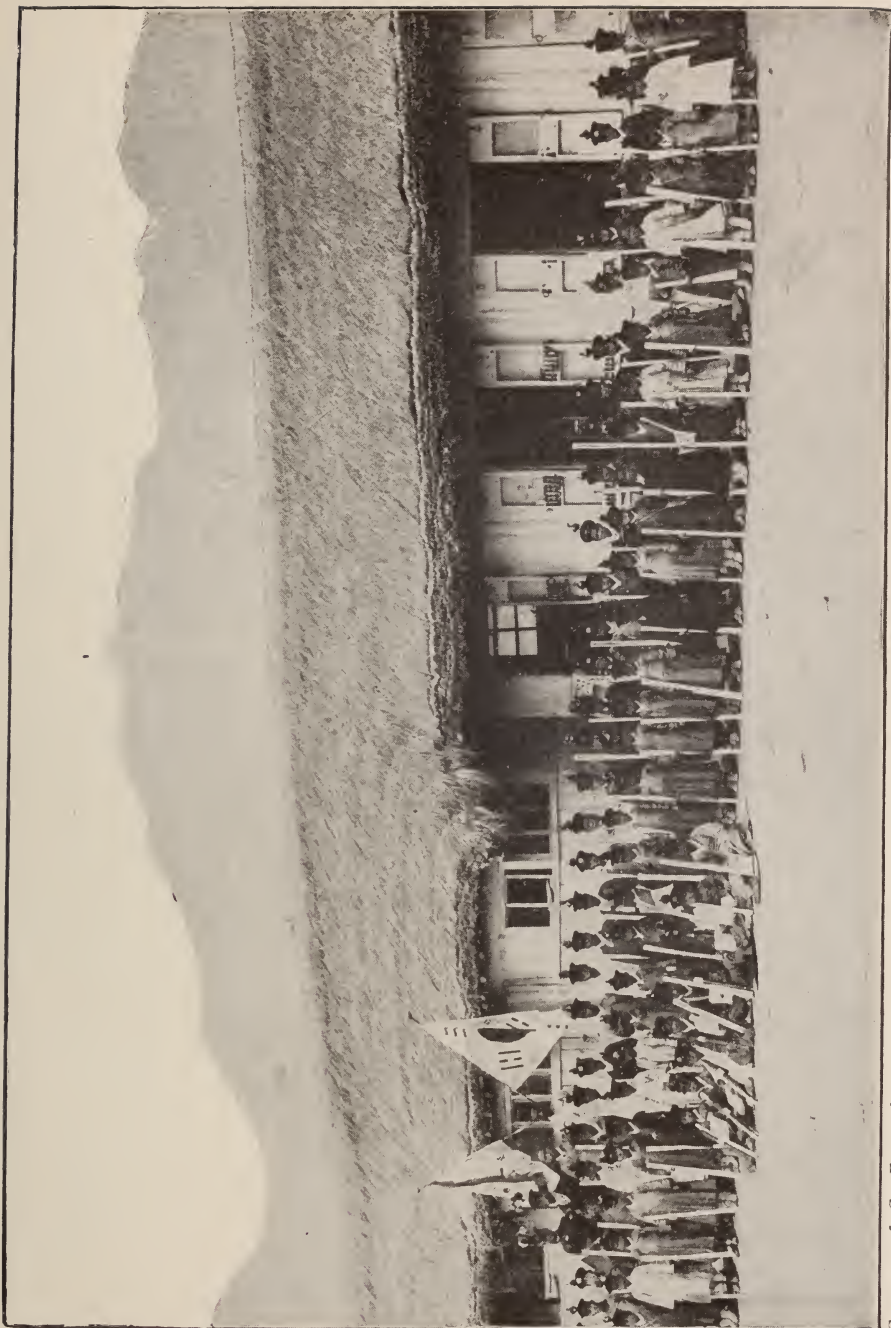
BY DR. J. D. DAVIS, KYOTO

Five weeks recently spent in Korea offered an opportunity to see and hear something of the wonderful work which is there in progress. Thirty years ago Korea was a closed land. It was death to set foot in it. North Korea was a great bandit region, largely given up to plunder. There still remain old castles of refuge on the hills among the mountains to which the people fled for refuge.

Fifteen years ago there was not a Christian in North Korea. There are now about one thousand churches and preaching places in North Korea and hundreds of church buildings have been erected by the Korean Christians. A majority of the people in North Korea are within three miles of a church or preaching place. This work has been self-supporting from the beginning. Every Christian has been made to feel that it is his duty to bear witness to others, to teach and lead others to Christ. Last winter over one thousand men were gathered into Pyeng Yang from the country, some of them coming more than one hundred miles, where they studied the Bible with the missionaries and received instruction in Christianity and Christian work for fifteen days. Five hun-

dred women came in at a different time for similar study and training for fifteen days, and then these men and women went back into the country to engage in active work in teaching and bearing witness to the truth. Eight hundred men and three hundred women, from the churches in the city, met for fifteen days of study and training. Besides these, a Bible Institute for men was held in the spring, with an attendance of three hundred and one for women with an attendance of one hundred. These were made up of regular evangelists and workers. There are about five hundred evangelists and workers in North Korea entirely supported by Korean money. These elders, evangelists, and Bible women had classes for Biblical and Christian instruction last year in 252 places in North Korea with an attendance of over 12,000. The church members who can not give money, and many who can give money, give their time and go into the towns and villages around the places where they dwell, and tell the Gospel story to those who have not yet heard.

The Central Presbyterian Church in Pyeng Yang, altho seating fifteen hundred people, has *swarmed* three times,



Courtesy of *Go Forward*
METHODIST (SOUTH) MISSION SCHOOL AT SONGDO, KOREA, PRESIDED OVER BY HON. T. H. YUN

to get room in the building. They have formed the North, South and East churches and put up large buildings, but that Central church is now so crowded that the women meet in the morning, and the men in the afternoon, each Sabbath, and the church is full each time. It is filled again at the weekly prayer meeting every Thursday evening.

The church members in the city are divided into groups, each in charge of an elder, and each group is divided into bands of about ten each with a band leader. The houses in the city are all apportioned, about fifty houses to each band, and are divided into groups of seven or eight houses each, and some one is assigned to visit regularly each group of houses and read the Bible, and pray with the inmates. These workers meet together for prayers before they start out, and they have frequent meetings for reports.

The Presbyterian Mission in Pyeng Yang has a Theological school with seventy-five students, who study three months each year and go out to work during nine months. There is a union Methodist and Presbyterian academy and college in Pyeng Yang with about thirty collegiate and three hundred academic students. This school has a manual training department connected with it.

There is a largely attended woman's training school in the city, with two sessions a week from October to May. There was a Normal training class for female teachers last year in May, with an attendance of eighty-seven, and one for male teachers in July with an attendance of two hundred and two.

There are about four hundred and fifty primary graded schools in operation connected with the churches

in Korea, with a six years course of study. There were 9,717 pupils in these schools last year, about 2,000 of whom were girls. There are eleven intermediate schools or academies for young men with a three years' course of study and an attendance last year of 1,266, mostly graduates of the primary schools. There are nine similar schools for young women, with five hundred students, and their number is rapidly increasing. There are Normal classes where five hundred men and women are helped to prepare for teaching. There are day-schools and night-classes where thousands of men and women are being taught to read. There are industrial schools and two schools for the blind. There is a flourishing Y. M. C. A. school in Seoul where hundreds of young men are being taught.

Over 15,000 students were taught last year in these mission schools. This work is self-supporting. All the evangelists and workers, all who come to the training classes from the city and country, and all the primary, academic, collegiate and theological students are supported by Korean money. Over fifty thousand dollars, gold, was given for Christian work by the Korean Christians last year.

Best and most important of all, the missionaries in Pyeng Yang and the Korean workers from city and country who were assembled there last winter, all received a great spiritual uplift. It seemed like a veritable Pentecost. All hearts were melted and filled with spiritual power. The missionaries have maintained a union daily prayer meeting for nearly ten months. This wave of spiritual blessing has extended over the whole field. It has led to earnest work and self-

denying giving. It prepared the way for those influences which have kept the people of North Korea quiet during the last few months. After the abdication of the late Emperor and the disbanding of the army, when the people in North Korea, naturally the most excitable and turbulent of the Korean people, were in danger of rising in insurrection, the missionaries and leading Christians banded together and urged all the Christians in the nearly one thousand churches and preaching places to exert their influence in leading all the people to remain quiet and submissive, with the result that there has been little or no

disturbance in North Korea. A similar work is being done from Seoul and other places as centers, and the two thousand churches and groups of Christians are a most hopeful part of the outlook. The Christians increased fifty per cent last year. If this work can go on unchecked and unchilled, Korea will be rapidly evangelized and filled with millions of happy, enlightened Christian homes, and this little kingdom, despised though it has been, will give to the Christian world a priceless example of the way and the only way that the Gospel can be carried to the whole world during the present generation.

JAPANESE AND MISSIONARIES IN KOREA

BY HOMER B. HULBERT, F.R.G.S.*

Author of "The Passing of Korea," etc.

It is hardly probable that the Christian people in America are aware of one of the most serious problems which confronts mission work in the Far East. It is a problem that will have to be solved in Korea, first of all. It is not to be wondered at that our churches are not informed in this matter, for it is one which the missionaries have not been able to bring before the churches in anything like a definite manner. It is and always has been a settled principle of mission work to hold aloof from political matters and keep the Church free from all complications with the temporal power of the State.

This has been particularly true of Korea, which is now dominated by a

power that is so sensitive to criticism and that makes such large claims to enlightenment that every word of criticism, even of a kindly nature, is resented as an insult. Time and again it has been insisted upon in missionary councils in Korea that the missionaries must not take sides, but must maintain an attitude of strict neutrality between the Japanese and the Koreans. When one of the missionaries overstepped this unwritten law and allowed a criticism of the Japanese to appear in his annual report on work in Northern Korea the entire missionary force of that denomination issued a public statement affirming that the expression of opinion there given was unauthorized and that a violation of mission policy had been committed. It did not say that the charges of the individual missionary were false, but simply disavowed any intention of

*The author is not a missionary, but has resided for twenty years in Korea and is well qualified to speak on this subject. He is, we believe, thoroughly worthy of the confidence and support of Christian people in his advocacy of justice and humanity for a people who are being trodden under foot by a stronger nation.—*Editors.*

making comments upon Japanese action in Korea.

What the Japanese are Doing

The time is fast approaching when such silence will no longer be possible. There are men who will let no idea of mere expediency stand between them and a stern protest against the moral influence which Japan is exerting upon the Korean nation. I have received the following statement from Rev. R. P. Mackay, D.D., of Canada, who has just made a careful examination of conditions in Korea.

I found the missionaries in a perplexing position. They did not wish to intrude in political affairs, yet to keep silence in the presence of outrageous cruelty and injustice seemed cowardly. I found some missionaries disposed to the policy of silence, but others were too indignant for silence. They had to speak to satisfy their own consciences. Whether the former government of Korea was better or worse is not the question, nor is it a question of the inferiority or superiority of the Koreans as compared with the Japanese. On these points I do not express an opinion, but I do protest with all the emphasis I can command against an oppression that savors more of the Middle Ages than of the Twentieth Century.

At another point in the same communication he says:

The coarser brutalities of Leopold's administration of the Kongo may be lacking, but the spirit of the two situations is practically the same. It is spoliation in either case without the semblance of justice, and sometimes almost incredible harshness.

If it were merely a matter of keeping clear of litigation between Koreans and Japanese it would be a simple matter, but the case is far more complex than this. A missionary, with whom I am intimately acquainted and who is now in America on furlough,

found that the Japanese were selling morphia to the Koreans with hypodermic syringes for injection and were debauching the people of the community, who were mostly ignorant of the ultimate effects of the drug. The Koreans were being taught the use of morphia and a large market was being created for it. This would be severely punished in Japan. The missionary caught one of the Japanese in the act of selling the drug to a Korean and immediately reported the case to the local Japanese authorities. That night the Japanese offender came to the missionary's house and made an abject apology and begged that the case be not pressed for it would surely ruin his business. This missionary replied that the case was entirely in the hands of the Japanese authorities and they must let the law have its course. The next morning the missionary received a note from the Japanese official saying that the offender had promised not to do so again and therefore he had been discharged. The trade in morphia has continued steadily since that time. In one month one Christian hospital in Korea had forty cases of Koreans who wanted to get rid of the habit but were unable to do so.

In one year enough lumber was donated by non-Christian Koreans to the Christian churches to build and repair a large number of church buildings. The greater part of this was timber that the Koreans had cut from their ancestral grave sites and was given to save it from being stolen by the Japanese who were going about the country cutting down the so-called sacred trees on the Korean graves. The owners were desperate, and rather than have the Japanese get the trees

they committed what would be considered an act of sacrilege in cutting them down and giving them away.

When gangs of Japanese enter Korean villages with drawn swords and demand that a hundred Koreans come out and work on the railway embankments at a quarter of a day's wage, the people are compelled to obey; for the Japanese authorities have taken away from the Koreans their firearms and other means of self-defense. But when they come to a Christian village the people stand up and say, "We will not go a step. You may do what you wish but we refuse to go and work for practically nothing." In such cases the Japanese have invariably backed down without securing their ends. Japanese private companies have also been forcing the Koreans to give the use of their horses and their own labor at a small fraction of a legal wage but they have, in more than one instance, been put out of business by a determined attitude on the part of the Korean Christians who stand together and refuse to cringe before the threats of their oppressors.

When the Japanese demand that Korean Christians work for them on the Sabbath and the Christians seek the advice of the missionary, what is he to say? When the Japanese soldiery compel Christian families to give rooms for female camp-followers to carry on their business, and the Koreans appeal to the missionary, what is he to say?*

When property which has been bought with funds contributed by native Christians for a church or school building is seized

by the Japanese without any compensation what is the missionary to do? The deeds to the property are in his hands, and he is in a sense responsible for it.

The fact is that Christianity is the one thing that is giving the Korean people cohesion. It gives them a sense of fellowship, a love of decency, a hatred of wrong because it is wrong, a desire for fair treatment that are almost unknown among the ordinary Koreans who hate wrong only when it touches them personally and who are too engrossed with selfish ends to care for the communal good. From the very first the Japanese have counted upon this lack of cohesion to effect their purposes without opposition. The "Il-chin Society" was formed by the Japanese out of the dregs of the Korean community for the special purpose of having an instrument with which to crush every attempt on the part of Koreans to "get together." These hirelings would carry out their orders to the letter, attacking and breaking up any attempt of the Koreans who wished to form a society for the bettering of the condition of the people, even tho such society made no demonstration against the Japanese. The one thing that Japan hates and fears in Korea is cohesion on the part of the people or the formation of a national spirit. Marquis Ito persistently declares that he wants to see the Koreans come up to the standard of the Japanese (sic) but every attempt on the part of the Koreans to do the one thing which alone will make advance possible is ruthlessly crushed. The Koreans can never do anything until they attain to some degree of self-respect. This can never come through the handling

*As a matter of fact the missionaries tell them, in case it is necessary to yield to Japanese demands, that they, as Christians, would better leave their houses in the enemy's hands.

of the Japanese. The moral influence of Japan upon Korea has been distinctly retrograde. So far from teaching Korea the better things of civilization she has simply taught the people that modern civilization means a finer method of getting what one wants without paying for it. What with her morphia, her swarming prostitutes, her lawless traders, her partial officials and her utter contempt of the better side of the Korean, Japan has been degrading Korea rather than lifting her up.

What Christianity is Doing

On the other hand what has Christianity been doing? It has gone down to the foundations of things and has established a rational basis of civic life. It has transformed whole communities. It has established an average of two schools for every one of the 345 counties in all the land. It has come before the people as an object-lesson that has convinced their reason and is fast gaining their active support. The entire nation to-day looks upon the Christian Church as a vital institution and at one time the recently deposed Emperor asked the missionaries to let Christianity be made the State religion. They wisely refused.

Christianity has done and promises to do a hundred times as much as the Japanese can do for the cause of genuine education. One careful English investigator examined what the Japanese were doing to carry out their widely advertised program of education and he found that practically nothing had been done except to found a few schools where Koreans could learn Japanese. It looks as if Japan intended to do as Russia is do-

ing in Poland and compel all Koreans to go without education except such as is to be gained through the medium of the Japanese language.

If all this is true (and I would have the reader note that it is our side of this contention which demands and invites investigation) then there is serious trouble ahead. The time will come when the civilizing influences of Christianity must come into clash with the cupidity and oppression of the Japanese. As one correspondent says: "Marquis Ito's words sound well, but we are coming to see that sound is all they contain." The apologists of Japan find it utterly impossible to gain a foothold on which to build a rational argument. Mr. Adachi in the *Review of Reviews* begins by saying: "We are quite frank about it. We have gone into Korea's back door and said, 'Move on' as you said to the North American Indian." Well, there are 13,000,000 Koreans in a territory four thousand square miles smaller than Minnesota and to-day the Japanese will not let a single one of them have a passport to get out of the country. Where would Mr. Adachi have them "move"? Marquis Ito in a recent number of *Harper's Weekly*, after saying many smooth things about Korea, ends with this most significant sentence: "My one prayer is for the extension of Nippon's power in the Far East." The italics are ours and are intended to show the point at which Marquis Ito's ambitions all focus. It is utterly in dissonance with the altruistic sentiments of which it is the rhetorical culmination.

This possible clash between Christianity and Japanese "civilization" in Korea is a serious matter. Japan is

the most conspicuous Power in the Orient because of her successes in war and in the adoption of the material fruits of Western civilization. Korea is the most conspicuous missionary field of the world. Japan virtually demands that the Christian people and the churches in Korea publicly endorse the present regime of occupation. Dissatisfied with a policy of complete silence on the part of the missionaries Japan is determined that they shall aid her by putting their stamp of approval upon what she has done and is doing in the peninsula. I affirm with all the emphasis that I can command and with the backing of a large number of people who know the facts of that situation, that Christianity *can not* endorse the present regime in Korea without stultifying itself and betraying its sacred trust. The Japanese regime there makes for corruption in every grade of society. Korean youth have never had such opportunities and allurements to vice; Korean officials have never been more corrupt. Justice has never been at a lower ebb. Property has never been less secure. Cupidity has never flourished more exultantly than now. There is hardly a single point where the two forces run parallel. Christianity stands for justice, cleanliness, kindness, public spirit, patriotism, helpfulness, education. These are not the things which Japan has developed there.

The Christian people of America have before them the possibility of being instrumental in establishing a *new ideal* for the Korean people. That is what they require. They do not need a civilization based upon some relic of barbaric feudalism, like the so-called bushido. Japan began at one end of Western civilization. Korea needs to begin *at the other end*. Instead of cutting off the branch laden with flowers and bringing it home, Korea must dig up the tree by the roots and plant it in her own soil and *wait* for the flowers and fruit.

There is a certain flower which grows upon the banks of the St. Lawrence River. It is propagated by the conveyance of the pollen from one blossom to another on the wings and thighs of flying insects. But the ants crawl up the stem and steal the honey without performing the service which nature intended. Because of this, the plant, with almost human ingenuity, causes a drop of inferior honey to exude from the stem just below the flower. The ant finds this, eats it and retires supposing that it has secured the genuine honey. Thus the fructifying pollen is not wasted. The reader must draw his own application of this illustration to the Far Eastern problem. As for Korea the Christian world can not but wait with solicitude to see whether she gets her civilization like the ant or like the bee.

WITH THE JAPANESE VANGUARD IN KOREA

BY HELEN PIERSON CURTIS

It was a startling innovation when, over a year ago, Mr. and Mrs. Winn responded to an imperative call from the Japanese in Dalny (now Tairen)

to leave Japan and work among the colonists settled there.

There was no appropriation from the Board of Foreign Missions for

this new work, but the Japanese promised to provide everything except the missionary's salary and traveling expenses. It was with some misgivings that the mission voted to send Mr. and Mrs. Winn for one year.

So well have the Japanese fulfilled their part of the bargain and so glowing are the reports from the missionaries that not only has the appointment been made permanent but, in response to urgent calls, two other families have been sent out for work among Japanese colonists: Mr. and Mrs. A. V. Bryan to Port Arthur, and Mr. and Mrs. F. S. Curtis to Korea. Mr. and Mrs. Erdman have also gone to take up the work among Japanese in Hawaii.

Some may wonder why Japanese evangelists are not sent to their own countrymen, for most people do not realize that millions in Japan are, as yet, untouched by the Gospel and the Japanese Church is facing heavy responsibilities at home.

The Japanese Presbyterian Church has a strong Home Mission Board which is faithfully seeking to extend the kingdom of Christ among Japanese at home and abroad. A most earnest and energetic secretary travels over the whole field, and other members of the Board, tho they are busy pastors, give much time to visiting and encouraging the weaker churches.

The Japanese Christians in the colonies are more ready to assume self-support than the churches in the home-land. In Formosa and in Dalny they are already independent, and if those being formed in other centers learn that they can not rely on money from outside sources, they also will follow the good example.

Japanese leaders are asking missionaries to take up more largely the pioneer work, feeling that they themselves have not a sufficient force to do much more than man the work already established; and both Japanese and missionaries believe that the thousands who have left the home-land must not be abandoned to the evil influences and loose moral standards that tempt them but must be supplied with faithful shepherds.

There are more than 100,000 Japanese now living in Korea, Seoul, the capital, and Fusan, the southern port and railway terminus, having 15,000 to 18,000 each and other ports and railway centers from 2,000 to 12,000 each. Many other groups are scattered all over the country, and the numbers are increasing by from fifty to a hundred daily.

Among these there are numerous Christians and students of Christian truth who discover one another and sometimes organize for Bible study and prayer. The great difficulty is to find a place of meeting. The houses are often small and scarce, the rents high, and many men are without their families and have no home. Another difficulty is that men in government employ are frequently moved so that the leader of a group may be called away at short notice, and leave no one of sufficient zeal and determination to hold the rest together.

The present need is for workers who can travel among these groups, encouraging and strengthening them, until they are able to obtain and support competent pastors. It is this work for which we are looking to God for grace, wisdom and strength to do, for the need is sore and there

is a cry for help going up from many children in Christ.

Aside from two ladies of the Anglican High Church (and one clergyman now absent), we are the only missionaries yet appointed to reside here for work among these colonists. There are five Japanese workers from the Methodist and Congregational Churches in Japan and one from the Presbyterian Church. These are stationed in four large centers and some of them report a very encouraging work. The Methodist worker in Pyeng Yang was greatly blest during the time of the Spirit's out-pouring among the Korean Christians in that city, last winter. These men visit neighboring places occasionally but this is all that has been done thus far by Japanese speaking workers. God has not been unmindful of His scattered flock in other places. Five years ago He laid the burden of the unsaved Japanese and Chinese residents on the hearts of men who were already carrying a heavy burden for the millions of Korea. He strengthened them to plan and begin regular work among the Japanese, and for three or four years the members of the various Presbyterian Missions united in one council, have been helping to support a Japanese evangelist. Some of the Korea missionaries have sought to do what was possible for those near them, using English as a means of communication. During the last year God has also stirred up the hearts of many among missionaries and Korean Christians, to pray for these hosts of strangers within the gates.

It is difficult for those not on the ground to realize how fast the Japanese are becoming the dominant fac-

tor in Korea, and how sorely they need the Gospel.

Japan is rapidly giving to Korea the material elements of civilization. A railroad is in operation from Fusan in the south to Wiju by the Yalu in the north, and other lines are in process of construction; good roads, water-works and improved sanitation are on the way, and already the more advanced Koreans, in spite of many grievous sorrows and burdens heavy to be borne, are realizing some advantages from Japanese occupation.

But the nation has passed from exuberant admiration and joy over Japan's prowess to intense distrust and bitter hatred, in many sections of the country. In some parts of the north, had it not been for the strenuous exertions of the Christians and the influence of the missionaries, there would have been much bloodshed during the last few months. The feeling here on both sides reminds us of the tales of early England when Saxons and Normans refused to mingle.

The Christian Church and Christian standards of living have gained such a high place in this land that the overbearing and unfeeling conduct of the rougher class of Japanese here, is looked upon not merely as a cause for resentment but for contempt or pity. A Korean chair-coolie who was beaten around the head by a Japanese whom he had jostled, remarked, as he quietly rubbed his head, "He's a pitiable creature."

The better class of Japanese realize in some measure the tremendous moral need among their fellow colonists, and some of those in high position, tho not themselves Christians, are ready to support Christian work here.

The only hope of any real and speedy bond of union between these two countries is the love of God shed abroad in the hearts of Japanese and Korean Christians.

By God's blessing, within the next ten years, if the Church in America will do its part, this whole nation may be reached with the Gospel. Korea is fast becoming Christian, and, if Japan does not soon respond to God's call to her, there is the prospect of a Christian people, producing the first-fruits of true life, brought under the sway of a nation yet dead, who have appropriated the fruit of centuries of Christian growth, but who refuse to share the life which alone can make those fruits sweet and wholesome and bring them to perfection. A Christian nation ruled by another whose real God is National Glory! It will be laid to the charge of the Christian Church if this becomes a fact. Every man and woman who is "looking for the Kingdom of God" and faithfully seeking to hasten its coming ought to consider this.

An educated Japanese Christian residing here was asked, "What do you think will be the outcome of Japanese occupation in Korea?"

"I think," he replied, "that the Koreans will gradually move into the interior and leave the Japanese to occupy the coasts." That might have been the result had Japan come twenty-five years ago, but God did not permit it then. Now the mighty force of Resurrection Life is working here among this people and by God's grace the forces of destruction will not prevail. As God raised up Nebuchadnezzar and Cyrus, who knew Him not, and caused them to work His will, setting them aside in His good time—

so He is using Japan in these Eastern lands. God grant she may become a willing instrument in His hands so that "the time" of her own land need not come as it did to Babylon.

The Japanese scorn the idea of amalgamation with the Koreans and on many accounts—considering the history and condition of Korea—one can not wonder. There are however some valuable traits among Koreans which are lacking in the ordinary Japanese character, and if it be the Lord's good pleasure to weld them, as He did Saxon and Norman, it may that the world will see another mighty instrument in God's hand.

Japan is not a Christian nation and in spite of Japan's rapid progress along so many lines we can not expect of her any other policy and methods than those of *civilized* expediency and self-interest. Who shall judge her? Shall her great ally whose ships, breathing out destruction and slaughter, brought unmeasured wo to China, condemn Japan for securing, from Chinese and Korean, revenue for her "money-eating" enterprises by means of the same deadly agent? Or shall the countries whose terrible "fire-water" has burnt up all manliness, hope and courage in countless dark-skinned brothers?

No! Let the Christian Church clear its too long-dazzled eyes and see that the forces of worldliness are working here as elsewhere. "The Prince of the powers of the air . . . now worketh in the children of disobedience" here, and it is for us, and all who hold the Kingdom dear, to humble ourselves in the dust and confess our sins and the sins of our own nation and cry unto the Lord God Omnipotent that His Kingdom may come in power.

IS AMERICA MAKING CRIMINALS?*

BY MINNIE J. REYNOLDS

Comparing the number of adult male prisoners in the country with the whole number of males of voting age, it is found that foreign-born whites are 150 per cent. more criminal than the native whites of native parentage. But the native white of foreign parentage, the son of the immigrant, is three times as criminal as the native element—300 per cent. more—and as criminal again as the foreign born.†

Among male juvenile offenders compared with the male population of school age in the North Atlantic States, where the bulk of the immigration settles, the foreign-born white boys furnish nearly three times as many criminals as the native boys of native parentage, but the American-born sons of immigrant parentage furnish three and one-half times as many criminals as the native element, even more than the foreign born. The excess of criminality is greater among boys of the immigrant class than among adults.

Figures like these can not be ignored and must not be covered up. They must be faced and explained. Analysis reveals that while the immigrant furnishes an undue proportion of criminality he is not so apt to be criminal as his own native-born son; and that the boy born in Europe is not so apt to become a criminal as his own brother born in America. This brings us squarely to the title of this paper. Is America in the criminal-making business? If so, it is a poor business for America to be in.

We have always claimed that no matter how poor or degraded the immigrant may be, so great is the assimilative power of American life that his children will be speedily absorbed and become indistinguishable from the rest of the American masses. That this has been the case with a vast number we know. But at the present moment

inexorable statistics show that the first generation on these shores tends to degenerate; that the American-born sons give us more criminals than the peasant-born fathers who came here to escape crushing Old World conditions.

This is a puzzling problem and not a pleasant one for Americans to face. To soothe our racial pride the proportion should be the other way about, but it is not. Of the same blood and ancestry, why should the American-born sons of immigrants show more criminal instincts than their own fathers? There can be but one deduction. Something in their environment impels them. Individuals can not always be accounted for. But facts true of a class can always be assigned a reason. When we see a large group of people in which the sons are more criminal than the fathers, we can only conclude that some cause in their environment is producing this result.

A ray of light is thrown upon this apparently incomprehensible condition by a little story from a foreign quarter in New York. A boy was found crying bitterly after a whipping from his father. "I wouldn't mind the lickin'," he sobbed resentfully, "but I hate to be licked by one of these blamed immigrants."

The American-born son of foreign parents actually despises his own father as an immigrant. We, as a people, despise immigrants—some of the best of us and all of the worst of us. The native born son of the immigrant catches and reflects the general feeling. The very cult of the schools, the flag salute, the exaltation and glorification of everything American helps it along.

Now what does this mean? It means the loss of parental control. The personal liberty of young America, his offhand attitude toward parental authority, is often noted. He argues, and disputes with his parents and pays them no exaggerated or enforced respect. But nevertheless he feels that

*From the *Home Missionary*, New York.

†Statistics given at the meeting of the American Social Science Association, in New York last spring, by Prescott F. Hall, of Boston, a well-known student of the immigration question.

his parents know more than he does; that it is well for him to accept their advice and, generally speaking, to stand on friendly and respectful terms with them. His common sense tells him that they are older, wiser and more experienced than he.

That is the precise difference between him and the son of the immigrant. The latter thinks he knows more than his own parents, and very often he is right. Very likely he has a better education than they. Perhaps he can read and write, and they can not. With the greater adaptability of youth, his quick catching on to the life of the street, he may actually understand and comprehend American life better than they. In the incalculable matter of the language there is a great gulf between them. I have heard an Italian mother angrily order her children to speak Italian in the house. Raised in the schools, they speak English as a native language. She speaks not a word of it. Such a condition would prove humiliating to most American mothers. I know of an educated young Jew in New York who is actually debarred from conversing on a vast range of subjects with his parents. They speak only Yiddish, a dialect which lacks the words to express thousands of ideas which he would like to communicate to them. Russian parents on the lower East side have been known to oppose their children learning English because of the loss of parental authority entailed.

This English-speaking boy finds his parents more ignorant of the laws, customs, history and traditions of the country than they are of the language. They can not adequately advise, guide or instruct him. All their ideas are different from those he encounters in school. He goes his own way, and in 350 per cent. more cases than the native son of native parents and 50 per cent. more cases than the foreign-born boy, that way lands him in jail. The slightly smaller proportion of prisoners among the foreign-born boys shows the proportionately greater hold which

his parents retain over him. He, too, is under the ban. He himself is as "immigrant."

The economic independence of the immigrant's sons widens the breach. Immigrants are very poor. Ignorant of the language and methods of the country, their wages are the lowest paid. "Race suicide" is unknown among them. It is natural that the children should be put to work at the earliest possible moment. And the minute the children begin to contribute to the family expenses, they consider themselves entitled to throw off the last vestige of parental control. What is to be done under these circumstances? Patriotic teachings can not be eliminated from the schools. The child of the immigrant must learn the language, must be Americanized. A gulf must necessarily grow between him and his parents. It can not be helped. But into this breach must step a friend.

The public schools are doing a colossal work. But statistics show they can not do it all; that this breach between the parent and the child is still unfilled and dangerous. Settlements are doing something. Churches are doing something. The State is doing something. But all together are not doing enough. There must be greater efforts if degeneration is to be prevented in the first generation of native born. America is to-day in the position of breeding criminals to prey on herself. There will necessarily be an undue proportion of criminals among adults reaching these shores. Criminals will flee hither as inevitably as absconding American bank cashiers flee to Canada. But we top even that abnormal criminal percentage with the native-born sons of immigrants that we are sending to jail. We are neglecting the children, and we are getting our pay.

These boy offenders are frequently not really criminals. Often their first acquaintance with the jail comes from that universal instinct of all young creatures—play. It is as natural for

a boy to play as for a kitten or a puppy. But the boy has no place to play in the crowded foreign quarters where he lives. He breaks a window, or scares a horse or hits some one with a ball, and then he runs up against the government of America in the shape of a policeman. And the first imprisonment is apt to be the starting point in crime for the shamed and hardened boy. The American college boy can steal signs and barber poles, and we laugh at the college-boy lark. But there is no such amused complacency for the boy offender of the foreign quarter. Yet children playing in the streets of the large cities are an undeniable nuisance. Play should be recognized as a natural, permanent need of the child's life as much as education and equally provided for by the State. The young cities of the West should take warning by the enormous prices New York has paid and provide ample play places while land is still cheap. Statistics of every neighborhood where a children's playground has been opened show a decrease in juvenile misdemeanors.

Work has its dangers as well as play for this child of the immigrant. Statistics recently published as to the working children of Chicago show 30,643 "working papers" given to children of fourteen in the last two and a half years. Of these children three and a fraction per cent. were born of native parents; nine and a fraction per cent. were foreign born, and nearly eighty-seven per cent. were native born of foreign parents. This shows well enough who is doing the child-labor of the North. It is precisely the class furnishing the abnormal proportion of criminals.

I know the story of one such child. Susie was twelve years old, too young to get her "working papers" for regular employment. But the Christmas season was on, and the "Christmas spirit" was sending thousands of extra shoppers to buy things to carry messages of love and good will to friends. A kind law permitted Susie

and others like her to work till ten or eleven o'clock at night for two weeks before Christmas that the Christmas spirit might be satisfied.

Susie was a very little, ignorant girl. The tenement-house life she had lived was very poor and meager. In the department store she was surrounded by millions of glittering things. She took a trinket worth fifteen cents. A child is seldom arrested for a thing like that. Instead she was discharged; loudly, publicly, angrily, as a thief. The story went all over the quarter where she lived: "Susie got fired from Blank's for stealing: Susie is a thief." In her own world she was branded as a thief. She dropt out of school because of it. Her parents made her life miserable over it at home, and in every childish quarrel the word was flung at her. It followed her every time she tried to get work. Two or three years after—horribly, hideously young—Susie disappeared from home. She has not been heard of since, and that is the way we assimilated Susie. Do we remember the petition, "Lead us not into temptation," when we permit the children of the poor to be plunged into the glittering temptations of the Christmas stores?

Ernest Poole of the University Settlement, spent some months, by night and by day, in studying the assimilation of boys in the street occupations of New York. He found near Newspaper Row more than one hundred boys sleeping in the street. Other hundreds he found sleeping in stables, condemned buildings, halls of tenements and back rooms of low saloons. In Chinatown alone he found twenty young boys whose business it was to run messages for the denizens of opium dives, and every one of them had the opium habit. He found messenger boys cooking opium pills in Chinese dives. Of the messenger boys he found a large number doing all-night work between all-night houses and all-night people. That is one way we are "assimilating" these boys. He

traced a number of heartrending life histories of boys plunged into the life of the street at tender years.

"Corruption of morals," said he, "spreads among the street boys like a new slang phrase. Minds already old are 'put wise' by minds still older."

Out of about one hundred newsboys talked with, sixty-six were twelve years old or under, thirty-seven ten years old and eight from six to eight years old. They sell as late as two A. M. An express company was found employing boys of eleven. They began work at seven A. M. and made their last trip at nine or ten at night. On Friday and Saturday they worked till midnight, and sometimes returned Sunday morning to finish up. Do we "remember the Sabbath-day to keep it holy," when we let children be worked like this? America has got to have more applied Christianity in its government. All these things can be regulated by law. Why should the advertising circular which we toss in the wastebasket be brought by a grown man who has had to pass a civil service examination, while the telegram, which perhaps means life or death, is brought by a little irresponsible boy? Merely a difference in the law. If there is any public affair into which Christians need to put a little more Christianity it is to the laws which safeguard and protect the child workers of the country. We can let the matter alone, of course, and go on making the sons of honest men into jailbirds, as we are doing now; but we shall pay in the end. The earnings for which all this sacrifice of child

health, education and morals is going on are absurdly small. Twenty-eight newsboys confest to Mr. Poole that they earned less than \$1.00 a week. It would be cheaper for society to pay their wages and compel their attendance at school than to provide increased jail accommodations later.

The child of the immigrant thrust at the earliest possible moment into the wage-earning world, performing to-day the child labor of the North, deprived, in the crowded foreign quarters, of the child's birthright of play, clean air and country life; with parents too ignorant and bewildered in the new life to give him the guidance and training he needs, sending 350 per cent. more of this number to jail than the son of the native born—this child needs the Church. He is a home mission field all in himself. He needs mission schools and mission workers and mission visitors. He needs consecrated, devoted friends, who will know his circumstances and his needs. He is legally as much an American as any of us. No foreign language is needed to reach him. I would not say a word against foreign missions, for I believe in them and would not see their income curtailed. But is it reasonable, is it logical, is it good sense, to carry a fine type of Americanism to distant lands and leave this native-born child to end in jail? Is it the old, traditional, glorious mission of America, founded for faith and freedom of conscience, to take the sons of honest men and transform them into criminals? Let us rather give them the Gospel which gives power to the weak.

"STRANGERS FROM ROME" IN GREATER NEW YORK*

BY REV. STEFANO L. TESTA

General Italian Missionary of the Brooklyn City Mission and Tract Society

The Italian population in Greater New York is about 500,000, distributed as follows: Manhattan and the Bronx, 300,000; Brooklyn, 100,000, and the other boroughs, 100,000. This

is one-tenth of the total population of the city, and in itself would make the fourth largest Italian city in the world. If immigration keeps up at such a rate as in the last seven years

* From *The Bible Record*.

(from 77,419 Italian immigrants in 1899, to 222,606 in 1906, an increase of 203 per cent.), together with the increase by births, New York will soon be the largest Italian city in the world.

Social and Religious Characteristics

The majority of these people come from Southern Italy, and are generally poor, ignorant and illiterate, with ideas entirely foreign to the institutions of the country.

Socially, this low class of immigrants are clammy and superstitious. They congregate in colonies, where they keep up the customs acquired in Italy. They lack independence of thought and action and are slaves to the opinions of their neighbors, thus making it difficult for new ideas of civilization and religion to penetrate or make any headway among them. They are jovial, warm-hearted and responsive to the least kindness shown them, and if there is any disposition among some of them toward the much exaggerated "vendetta," or "mafia," it is a remnant of the medieval political conditions when there was no justice to be had.

They are nominally Roman Catholics, but their attachment to the Papal Church is very slender. Italy shook off the oppressive temporal power of the Pope in 1870, and since then this nation has become one of the great Powers of the world. The political revolution gave them independence, but also a terrible tendency to indifference and open infidelity; any orator who would gain applause and be popular needs only to ridicule the priests (but this ought never to be done by the Gospel preacher). As to church attendance, notwithstanding the emphasis which Romanism puts upon it, the great cathedrals in the cities of Italy are almost deserted, and of the 500,000 Italians in Greater New York, only 5 per cent. attend church.

The only sure agencies to assimilate these people into our commonwealth are the public schools and the preaching of the Gospel. After they

become assimilated they are good, steady, faithful workmen and useful citizens; they are sober, thrifty and home-loving, and generally law-abiding. Tho many come here with the intention of going back to their native land, they generally make their homes in America.

Christian Work Among Them

After some sporadic efforts from individual Christians, a mission was started by the Protestant Episcopal Church, in 1849, when a lady bought a church building for Italians. The New York City Mission Society started a work in 1880. At present there are fourteen churches and missions in Manhattan and the Bronx:

The Protestant Episcopal Mission, 361 Broome street, rector, the Rev. J. H. Watson; Grace Chapel, rector, the Rev. Dr. Bailey. and St. Ambrose's Church, the Rev. Carmelo Di Sano, rector, 236 East 111th street.

The New York City Mission has two stations: The Broome Street Tabernacle, 395 Broome street, the Rev. A. Arrighi, pastor, and the West Side Mission, 194 Prince street.

The Methodists have four stations: The Italian M. E. Church, 409 East 114th street, and the Harlem Mission, 601 Morris avenue, both under the pastorate of the Rev. F. Tagliatela; the down-town Italian Mission, 63 Park street, and the East 11th Street Mission, both under the Rev. J. Vital.

The Baptists also have four stations: The Mariners' Temple, Henry and Oliver streets; the Second Avenue Baptist Church; the Fordham Mission, 184th street, the Rev. G. Boccaccio, pastor; the Helen A. Clark Mission, 21 Mott street.

The Presbyterians have three missions: Church of Sea and Land, the Rev. A. Vilelli, missionary; One Hundred and Sixth street and First avenue, Mr. Nardi, and the Harlem Italian Mission at 632 Morris avenue, Mr. J. G. D'Anchise, missionary. The Salvation Army has a hall at 147 Mott street.

To all these should be added the Italian Free Reading Room and Settlement, 149 Mulberry street, founded and supported by Mrs. Anson Phelps Stokes, and the Italian Juvenile Settlement, 149 Thompson street, both of which are doing excellent work.

In Brooklyn, the Brooklyn City Mission and Tract Society has been the pioneer in the Italian work, be-

ginning in 1890. When the writer took charge of the work seven years ago, there was no mission work for adults. The work has been so signally blessed of God, that we have now four organized churches and five out-stations where the Gospel is preached, 1,023 profest conversions, 310 united with the Church, 125 baptisms, 44 marriages. The following are the stations:

The Brooklyn City Mission and Tract Society, the Rev. S. L. Testa; Miss M. Lawrence, deaconess.

Hope Chapel, 90 Union avenue (now under the Baptist Home Mission Society, the Rev. A. Mangano, pastor; the Rev. A. Pagano, assistant).

Franklin Avenue Italian Church, 157 Franklin avenue. Sunday services: 10 to 11 A. M., and 7:30 P. M. Thursdays: 7:30 P. M. The Rev. S. L. Testa, pastor.

Pilgrim Chapel, Henry and Degraw streets (under the direction of the Congregational Home Mission Society). Services: Sundays, at 4:45, and Thursdays, at 7:45 P. M. The Rev. S. L. Testa, pastor.

Hamilton Avenue Mission, 92 Hamilton avenue. Sundays: 10 to 11 A. M. Mondays, Tuesdays and Saturdays, 3:30 P. M., children's meetings.

St. Edward Street Italian Mission, 31 St. Edward street, (auspices the Baptist Temple).

Annunciation P. E. Church, 6620 New Utrecht avenue, Lefferts Park, the Rev. D. A. Rocco, pastor.

The Presbyterians also have asked this Society to cooperate with them in opening a mission station in a poor section of the city.

The Italian Settlement in Front street, the Rev. W. Davenport, superintendent, is doing a splendid industrial and educational work.

Needs of the Work

More missions are needed and more adequate funds for their support. A poorly equipped mission has no attraction for the Italians, who, being accustomed to the splendid cathedrals of Italy, prefer a church building to a store.

More workers are required. The crying need is to educate in American colleges, seminaries and Bible-schools the converted Italian young men and young women who are to evangelize

the 2,000,000 of Italians in the United States.

Colportage work and house-to-house visitation are absolutely necessary. In this way, people can be reached who would not come into a mission. The American Tract Society has three Italian colporteurs in Greater New York.

The Italian work needs adequate and permanent support, for the Italians will be unable to support a Church for years to come, as they are not accustomed to support the Church

The Outlook

The work among Italians is very encouraging. They are responsive to the Gospel, and I have had the joy of seeing Italian men and women moved to tears when told the simple story of the cross and of God's love for them, as they have been taught to think of God as an angry Judge to be appeased only by the prayers of the priests and the intercession of dead saints. When converted, the Italians are enthusiastic workers for Christ. They try to persuade their families and friends to come to their Savior; if they move to other towns or cities, they plant missions, and if they return to Italy they bring the good news to their native villages. So Italian work done in Greater New York is city mission, home mission and foreign mission work all in one.

It should be remembered, finally, that Italians are citizens of no mean nation; that in their veins runs the blood of those Romans of old, "whose faith was known throughout the world"; of the martyrs of the Roman persecutions and of the victims of the Papal inquisitions; of the early missionaries who brought Christianity to the British Isles, and of the Waldenses, who were the first Protestants of the world, and who handed down the Bible to us.

The Gospel of Christ preached in its simplicity can awaken these latent powers in the Italians. May God speed the day.

EDITORIALS

A CHURCH CONGRESS FOR PEACE

The experiments at the Hague have suggested the feasibility of an international Congress of Christian believers, for the peace of the Church. More than a year ago, on Christmas day 1906, Pious X was addressed by letter from Bishop Johnston of West Texas, "deploring the tidal drift away from all organized Christianity," and indicating a belief that the "one remedy for the most fearful calamity which has yet befallen the human family" is "the restoration of that unity for which our Lord prayed," and which "must be effected on the basis of the few fundamental principles of our religion, summarized in the Apostle's Creed," etc. Bishop Johnston continued:

Can you not rise to the occasion and call a congress, not a council, of all Christians, to discuss, with a view to future action, the necessary steps to restore to Christianity that splendid influence it once exerted upon humanity, but which it is in danger of being deprived of by "our unhappy divisions," which now paralyze its power, and, but for the promise of its perpetuity, would threaten its very existence?

When the world Powers, including heathen nations, are preparing to meet at The Hague, to endeavor to secure the peace of the world, is it not an unspeakable shame that all Christians can not hold a similar meeting to secure the peace of the Church? And as this conference owes its existence to the temporal head of the eastern branch of the Church, how eminently fitting would it be that the congress I propose should be called by the spiritual head of the largest branch of the western Church!

Such a meeting as this called by the Pope at this critical juncture would thrill all Christendom to the center with hope and joy, and cause the powers of darkness to tremble lest they should lose their present evil domination over the human race, such large portions of which they still hold in bondage.

Such a beginning would be taken as an earnest of better things to come, and all Christians, everywhere, would begin, again, as in the early days of Christianity, to look to Rome as a leader in the great forward movement of humanity toward its final goal of redemption from the power of evil, in a kingdom of right-

cousness here on this earth, in which the right shall finally and forever triumph over wrong; and for which our Lord teaches us daily to pray; and which, according to his sure word of promise, is "the one, far-off, divine event to which the whole creation moves," when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." To have set in motion influences which would finally work out such blest results would surely secure for you, on our meeting with the Master, not many years hence, the joyful greeting, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

We fear that from the papal side, no such unity of Christendom can be secured, except on the principle of universal absorption into the Romish body—the old expedient of the lamb and lion lying down peacefully together with the lamb inside of the lion. But, on general principles, no reason is apparent why such a congress should not be called, provided only that concessions and compromises are not so easy and politic as to consent to the removal of all landmarks which define evangelical truth. We fear that the presiding genius of such a new Hague might be rather the seductive nightingale with her sweet song, or the parrot with her tame repetition of a formal and liberal creed, than the celestial dove of a divinely inspired peace. The first council at Jerusalem was a peace congress; and we should rejoice to see Christians, of every name, coming together prayerfully to inquire as to the mind of God touching the rents in the seamless robe of Christ. It might be that all creeds instead of being mended would be ended. The Free Church catechism adopted by the non-conformist bodies of Britain is a remarkable document, and might well suggest an irenicon for a divided Church; for, while it emphasizes all fundamentals, it leaves liberty for non-essentials as accidentals. Certainly we might have a Church tribunal for arbitration to settle disputed points in missionary labors at home and abroad, to prevent mutual en-

croachments on occupied territory, waste of men and money, and denominational antagonisms and squabbles, and possibly to promote union enterprises where doctrinal tenets would better be kept in the background. There are perhaps a score of questions of no little importance that such a parliament could settle, provided only that the tribunal were both representative and evangelical. The great Gibraltar rock that threatens any such movement is the rock, not of illiberality and intolerance, but of liberalism and laxity; or perhaps we might say that the Church is sailing now between two dangers—a Scylla of *secularism* on the one side and a Charybdis of *skepticism* on the other; and it is difficult to say which peril is the worse or the more threatening!

SCIENTIFIC MARTYRDOM

Often the heroism of men who are experimenters in science, and particularly medical science, puts our self-sacrifice to shame as Christians. Yet sometimes men die, as martyrs to science, without much public notice. Yellow fever is the scourge of the South. Thirty years ago, over 16,000 fell victims in the "yellow belt." In one month, in 1853, in New Orleans alone, over 5,000 died of the fever and 8,000 in the year. The general effects were far more deplorable, for the fever drives the people before it like a destroying angel, and paralyzes industry. In Tallulah, for instance, in northwest Louisiana, in 1905, out of a population of 800, 300 got away; and of the 500 left, 312 had the dreaded disease, and the place was nearly depopulated before the mosquito that brought the plague was exterminated.

A man lately died who has made possible the exorcism of this demon from the South. Charles Finlay, a Cuban physician, suggested, in 1881, that yellow fever was transmitted by a mosquito, the *stegomyia*, and in 1900, the United States authorities appointed a board, composed of Major

Walter Reed, Jesse M. Lazear and 1st Lieut. James Carroll, to investigate Dr. Finlay's theory. Those who volunteered as subjects for the experiment were divided into two squads, one of which lived in a house where the sheets and blankets of patients who had been ill with yellow fever were used, but from which the *stegomyia* was excluded. The other lived in a house thoroughly disinfected, but to which the mosquito was admitted. No cases developed in the first house; in the second, out of thirteen non-immunes, bitten by the insects, ten contracted the disease. None of the soldiers died. But, in a preliminary test on Surgeon Lazear the result was fatal. Dr. Carroll took the fever, and, tho he recovered, his heart was so badly weakened that he was never well afterward, and his death was the direct result. Dr Reed also died within two years, worn out by strenuous labors.

What a roll of honor! What Dr. Reed said of the first man bitten by the infected mosquitoes, Kissinger, applies, in its spirit, to every one of these men. He said: "I can not let this opportunity pass without expressing my admiration of the conduct of this young Ohio soldier, who volunteered for this experiment, as he expressed it, 'solely in the interest of humanity and the cause of science,' and with the only proviso that he should receive no pecuniary reward. In my opinion, this exhibition of moral courage has never been surpassed in the annals of the Army of the United States."

"Some time," says another, "a monument will be erected to Reed and Lazear and Carroll, and the soldiers and hospital attendants who volunteered for the experiment, and on it will be carved, perhaps, part of the yellow fever record of Havana: In 1900, 310 deaths. In 1901 (the first year after the experiments), eighteen deaths," and, underneath, the old sneer and yet greater tribute: '*He saved others; himself he could not save.*'"

THE WORK OF THE McAULEY MISSION

The thirty-fifth anniversary of this mission brings cause for thanksgiving. When a man's faith becomes a little "shaky" it would be well for him always to go to this mission to get it strengthened. Many have tried it with gratifying results. The meetings are held every night at 7:45, and on Sundays at 3 P. M., the Thursday night meeting being most largely attended, probably because in the early part of the services, supper is served to such as desire it. Then come addresses by the superintendent and visitors. Last December, Dr. Grenfell, the Labrador doctor and missionary, gave a stirring address upon the shipwreck of St. Paul. Then come the testimonials, unimpeachable testimony from dozens of well clothed, reformed men who tell how they came or were brought into the mission, hopeless wrecks; how at 316 Water Street, New York, they were saved, body and soul, and gradually regained their former standing, and now are far better off than before they fell because they have gained Christ and lost the appetite for drink.

The mission does not teach that overcoming drink makes a man a Christian, but, on the contrary, that Christ enables a man to overcome the drinking habit, and so the aim is to convert him, first.

During the latter part of the services an invitation is given to those who feel the need of salvation to come forward, and always a few, at least, come and kneel down, and everybody prays with them or for them. Before the close nearly every one rises and professes to have found peace. These conversions average ten each night, say 3,000 every year; if but ten per cent—say 300 per year—are permanent, could this record be matched by any Protestant church in New York?

The officers of this mission are men, eminent in business and Christian life. The work is done entirely by converts, some of whom are invited by ministers to speak in their churches, and their engagements run months ahead.

SPEAKING WITH TONGUES

Lately, in order to appear not unfair to any parties, we gave room in these columns to the testimony of some who desired to be heard, and especially to one who felt that the spirit of God had spoken prophetically as to a coming earthquake at Colombo, etc. We have now from the same party a statement in which he very humbly and properly says that the date fixed for the event has passed and the prediction was unfulfilled. He says:

The non-occurrence of the earthquake is to my heart a very solemn fact; my confidence has been utterly shaken in the prediction. I do not believe that the prediction was inspired by the Spirit of God; and my conscience compels me to repudiate it.

It is fair to those who differ with me regarding the inspiration of the prediction, to admit that earnest prayer was offered on behalf of the people in Colombo. But this explanation of the non-occurrence of the earthquake does not satisfy my mind and conscience. And the only explanation I can offer that the prediction was not fulfilled, is my conviction that God was not the author of it. I am constrained to confess that I must have missed the way. I failed from time to time to hear His voice and got astray. I have neither excuses to offer nor extenuating circumstances to plead. Experience has proved that it is possible to get slack in private prayer, and touching spiritual realities to mistake one's mental reckoning for a heart apprehension.

THE AMERICAN CHAPEL IN PARIS

This is a national monument, and has now celebrated its semi-centennial. In September, 1857, the famous Dr. E. N. Kirk, of Boston, and its first pastor, by a circular letter to Americans in Paris, announced the opening of a chapel for their use, and added that "This edifice would be not only valuable as a place of worship, but as a national monument, expressive to the nations of Europe of that common faith in Christianity which is the foundation stone of civil institutions."

For many years this American Chapel in the rue de Berri was the only such monument to American institutions in France. Many of our countrymen traveling abroad or doing business in Paris set an example of

practical infidelity. Yet, as Dr. Kirk went on to say, "if many of us appear abroad as practical deniers of the God that made us and the Savior that redeemed us, this structure gives evidence that, whatever individuals may be or do, as a *nation*, we are not so degraded."

This fiftieth anniversary was a notable occasion. "This edifice," as Dr. Kirk wrote, "is consecrated to our common Christianity and it can never represent the peculiar feature of any branch of the Christian Church." This has ever been the case. For many years the virtual ownership and direction of the building were vested in the "American and Foreign Christian Union," a strictly undenominational body; and, altho it long ago became independent and self-supporting, its undenominational character has never been lost. Ministers of various denominations have occupied its pulpit, and its members and supporters also have belonged to churches of various names. The Church has not only been a monument to American Christian civilization, but to Christian unity.

THE PICTURE CARD NUISANCE

Mayor McCaskey, before the Lancaster (Pennsylvania) Federation of Churches, spoke with rare pointedness and power as to the shameful indecency of picture post-cards. He testified from personal knowledge of the sale by thousands a week in the town of double cards that were utterly vile, some cheap and crude, others French photographs of high finish, but all alike hopelessly vicious. The meeting by a standing unanimous vote called attention of pastors and teachers, parents and all good citizens, to the need of suppressing this abomination.

In Brightly's Purdon's Digest of the Laws of Pennsylvania (Volume I, page 413) this law is given:

If any person shall publish or sell any filthy and obscene libel, or shall expose to

sale, or exhibit, or sell any indecent, lewd and obscene print, painting or statue, or if any person shall keep and maintain any house, room or gallery for the purpose of exposing or exhibiting any lewd, indecent and obscene prints, pictures, paintings or statues, and shall be convicted thereof, such person shall be sentenced to pay a fine not exceeding five hundred dollars and undergo an imprisonment not exceeding one year.

This is one of the threatening evils of society. The legitimate post-card has grown deservedly in favor and is a source not only of pleasure but profit; but Satan is flooding the market with infamous picture cards that bear the stamp of hell and too much care can not be exercised to suppress this infamous trade.

METHODIST MISSIONARY STATISTICS

A recent communication from the secretaries of the Board of Foreign Missions of the Methodist Episcopal Church calls our attention to a slight error in the member of full communicant members credited to them in our statistical tables published in the January REVIEW. The number should be 86,023 instead of 83,180. There also may appear to a superficial reader a great discrepancy in the number of members reported for 1906 and for 1907, for the reason that last year, at the request of the secretaries, "probationers" were included among communicants. These number over 100,000 and their omission this year may make it appear that 105,929 communicants had been lost during the year. This of course is far from the truth, as will be seen by referring to the foot-note where the numbers of "probationers" is given.

It has seemed to the editors that the fairest basis of comparison is to record in our statistical column the number of "full communicant members" and to give the number of "probationers" in a foot-note. It is true probationers are, as a rule, communicants but they are not "full members" and may never become such.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Large Gifts of a Year

About \$120,000,000 were given to various educational, religious and philanthropic causes during the year 1907. Of this more than \$61,000,000 went to education, of which John D. Rockefeller contributed more than one-half. Altogether, Mr. Rockefeller gave \$42,315,000, Mrs. Russell Sage \$13,830,000, H. C. Frick and P. A. B. Widener each \$10,205,000, Andrew Carnegie \$8,957,000, and Miss Anne T. Jeanes more than \$2,000,000. Women gave about one-fifth of the total sum. Fifteen persons, four of them women, each gave a million dollars or more. Some of the leading gifts of the year were the \$10,000,000 given by Mrs. Sage for general philanthropies, with the especial thought of investigation of the causes of poverty; the \$1,000,000 by Miss Jeanes for negro schools, and the \$2,000,000 by Mr. Rockefeller for medical research. Next to education, the greatest sum was given for galleries and museums, \$22,000,000. For miscellaneous charities, \$15,186,300 was given; for hospitals, homes and asylums, \$7,882,500; for churches, Young Men's Christian Associations and home missions, \$6,265,000, and for libraries \$2,132,000.

Growth of the Mormon Church

Some of the reports given in at the last semi-annual conference in Salt Lake City show that Mormonism is not by any means decadent. The *Utah Westminster* says:

They reported 86,742 children under eight years of age. Their banner "stake," Kanab, reports 33 per cent. of the population under eight years of age. They have 119,000 between eight years and twenty. Twenty-four thousand six hundred of their young men are members of the Young Men's Mutual Improvement Association and 26,200 of their young women belong to a similar organization; 48,739 of the children are being taught and trained in the primary department. They have 6,292 priests, 4,961 teachers (not teachers, but overseers), 18,976 deacons and 10,000 students in their church schools. These reports indicate the

thoroughness of their organization and the rapidity with which they are increasing their number by births from Mormon parentage.

The Task of One Society in China

The American Board holds itself responsible for the spiritual well-being of about 75,000,000 of the earth's population, of whom about one-third dwell in five provinces of China. Secretary Barton sets forth what this responsibility means by the following statement:

If we take the entire population of the six states of New England—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut—and add to this the population of Alaska, Arizona, Colorado, North Dakota, South Dakota, Oklahoma, Nebraska, Kansas, Minnesota, Wyoming, Idaho, Montana, Nevada, New Mexico, Utah, Arkansas, Louisiana, Alabama, Mississippi, Florida, Delaware, Maryland, Virginia, Washington, Oregon and California, we shall have just about 25,000,000, practically the same number of souls for which the American Board is responsible in China alone.

Presbyterian Mission Growth

The following table is a summary by decades of seventy-four years of foreign missionary work of the Presbyterian Church in the U. S. A.:

	Stations	Men	Women	Total	Native Force	Communicants	Peoples Under Instruction
1837	6	14	12	26	10	50
1847	21	56	38	94	16	131	1,165
1857	46	99	102	201	67	908	4,595
1867	49	85	70	155	195	1,490	7,182
1877	81	125	174	199	611	9,632	1,461
1887	110	203	298	501	1,044	21,420	23,229
1897	110	282	426	708	1,802	30,644	30,172
1897	139	374	515	889	3,129	79,447	36,924

A Great Church for Giving

The Year Book of St. Bartholomew's Protestant Episcopal Church, New York city, which has just been published, shows a total of expenditures of \$304,693. The receipts have been \$316,409, of which \$37,478.92 was for the rector's fund, \$151,651 through the Church treasurer, \$99,-

049 through the parish house treasurer, and the balance through the various benevolent and missionary societies. There was a balance on hand at the beginning of the previous year of \$12,414, and the balance remaining at the end of the present year is \$11,716. These figures show a total which very few dioceses are able to equal. Of the salaried workers connected with the parish, there are 5 clergy and 257 others. The volunteers number 421. The parochial work of a large city parish may be understood from the fact that over \$99,000 was expended for the maintenance of the parish house. The general church expenses were \$42,369, and the pew rents were \$44,556, so that practically the total of the offerings of the church was available for other than church expenses.

A Model Sunday-school For Giving

A summary of what is being done by the Sunday-school of the Second Presbyterian Church, Memphis, Tenn., A. D. Mason, superintendent, in the way of keeping up the interest and in making contributions to the cause of foreign missions may be encouraging to other Sunday-schools. This school makes an offering to foreign missions every Sabbath in the year, using the envelope system. The business men's Bible class, assisted by one of the generous women of the church, supports Dr. J. B. Woods, of Tsing-Kiang-Pu, China, mission. The Sunday-school, under the Forward Movement plan, has taken five shares of \$50 each, in the following fields: One in Mexico; one in Chunju, Korea; two in the Han-clow Girls' School building fund, and one in Kochi, Japan. In addition to these contributions, \$70 has been contributed to the Nisbet fund, and \$100 to the relief of the Chinese famine sufferers. From the foreign mission fund of the Sunday-school \$25 was contributed to the Laymen's Missionary Movement, and \$25 to the Boys' School in Montemorelos, Mexico. Plans are well under way for the support of another

missionary by the Sunday-school, started by one of the officers, proposing to be one of ten who would give \$60 per year. The school has also recently asked for the privilege of supporting a little girl in Miss Dowd's school in Kochi, Japan.—*The Missionary*.

A Polyglot School

The American International College, at Springfield, Mass.—formerly the French-American college—is, according to its last announcement, in a prosperous condition. The institution is the only one of its kind in the United States, being expressly established, adapted and conducted to meet, in respect to higher Christian education, the peculiar needs of youth of foreign parentage, coming daily to this country from Southern and Eastern Europe, whose evangelization and education in the principles of a Christian civilization is such a grave problem. The college is raising up an enlightened Christian leadership among French, Spanish, Italians, Greeks, Armenians, Bulgarians, and Syrians. This is evidenced by the fact that of the former students 40 are in the professions. The college is coeducational, with an average attendance of 103.

New Italian Missionary

The Massachusetts Home Missionary Society appointed Paolo Luigi Buffa for evangelistic work among the Italians of Berkshire County, with headquarters in Pittsfield, where 800 of the 2,000 Italians in that county are located. Mr. Buffa is the son of a Waldensian pastor in Italy, was finely educated there, and has supplemented his knowledge by studies in this country. To familiarize himself with life here and the conditions of his countrymen, he entered upon business life and has held a responsible position with a Chicago electrical firm. Mr. Buffa finds that the Italians in America largely cut themselves adrift from religious organizations, unless in cities where there are large Roman Catholic

churches. His work will be largely of a personal character, and he says he expects to visit every Italian home in his county.

Red Men Eager for Education

The Cherokees, who tracked DeSoto's footsteps for many weary days while he was marching through the southern forests and swamps, and who later welcomed Oglethorpe to Georgia, are the most advanced Indians in civilization and the most eager for education, spending \$200,000 a year on their schools and colleges. The Chickasaws have 5 colleges with 400 students, maintained at a yearly cost of \$47,000. They also have 13 district schools, costing \$16,000. The Choctaws have 150 schools, in some of which the higher branches are taught. The Seminoles, one of the smaller tribes, have 10 colleges and 65 common schools, with a total attendance of 2,500.—*Indian School Journal*.

First Convention of the Young People's Missionary Movement

In Pittsburg, Pa., on March 10-12, the first International Convention of the Young People's Movement is expected to be of extraordinary interest. Moving pictures of life and work in foreign mission fields will be exhibited for the first time, and a splendid list of able speakers offers ground for hope that this gathering will be unique and stimulating.

Immigrants Pouring Into Mexico

Rev. James D. Eaton, missionary of the American Board in Mexico, writing from Chihuahua of the outlook for the new year, calls attention to the rush of people from the north into that land. The number of tourists is phenomenal, but besides them there is a stream of settlers and investors which seems to be increasing in volume. Moreover, Japanese, Chinese, Syrians, and other classes of immigrants are pouring in, until it looks as if Mexico would have to face civil and industrial problems like those of the United States. With the ensuing industrial development, there is great

interest shown in educational development. This education, however, is entirely irreligious, and it is a lamentable fact that many of the rising generations are rather proud of the fact that they have no religion. Mere boys boast of being freethinkers. The need of religious schools and teaching to supplement the public education grows with the rapid development of the country.

The Bible Society in South America

The American Bible Society has appointed Rev. F. G. Penzotti, who is well known in South American countries, for his heroism in Christian work, as its agent for the La Plata Agency, with headquarters in Buenos Ayres, Argentina. This agency includes most of the republics of South America, with the exception of Brazil. Mr. Penzotti takes the places made vacant by the death of Rev. Andrew M. Milne, and will have charge of a work of distribution that last year exceeded 50,000 volumes of Scriptures. Mr. Penzotti has had a varied experience in the service of the Society and has been for many years past the agent in charge of its work in Central America and Panama.

Mission Work in Brazil

Brazil is by far the largest of the South American republics, having an area of 3,218,130 square miles, with a population of (1880) 14,333,915. The Roman Catholic population numbers about 14,000,000, and the Protestant population about 144,000. Nine missionary boards are reported as operating in Brazil, with a total number of stations and outstations of 356, missionaries 126, and native workers 112. There are 53 reported schools and two publishing houses. Brazil is a country greatly needing a large force of missionary workers. There is a vast native population among the Indians hitherto untouched. In Brazil, as in other Catholic countries, the profest adherents to the Roman Catholic Church are worshipers of images and are, in other religious conditions, truly heathen.

Something New in Panama

Bishop Thomas B. Neely writes in *World-Wide Missions* that the Panama of several years ago, with its rough and mud-covered streets, over which the little Panamaian horses could hardly draw light carriages; the Panama with its pools of stagnant water, with its surface drainage, and its countless breeding places for millions of mosquitos, has become an Americanized Panama, a clean city, with a modern sewer system, and with good water piped from the interior so that every house may have running water.

At the foot of Avenue Central, the main street of Panama, there is something new that seemed to fill up the entire street and to be the one object that must be seen by one who looks down the main avenue of the city. It was the churchly-looking Gothic building of the Methodist Mission. On Wednesday, December 11, the dedication took place at 3.30. Despite the fact that it was raining, about fifty persons attended, including several ministers.

Students in Havana

The University of Havana, Cuba, enrolls nearly 700 students. Those who are in a position to know report that there is not a single earnest Christian among them. About twenty belong to the Young Men's Christian Association of the city, but apparently these as well as the others are quite indifferent to religion. As yet no leader has been found in the University who can awaken religious interest among his fellow students. The secretary of the City Association requests prayer that a leader may be found.—*The Student World*.

EUROPE

British Contribution to Medical Missions

Medical Missions at Home and Abroad for January gives the names and locations of all medical missionaries in the foreign field who hold British degrees or diplomas. In 1890 these numbered but 125, but since have more than trebled, and include

257 men and 138 women, or a total of 395. The Church Missionary Society heads the list with 72, the United Free Church comes next with 61, the London Society with 38, Church of Scotland 23, etc.

How British Brewers are Intrenched

A reference to the striking statistics recently given in the statement made to the London Congregational Union by the Chairman of the Temperance Committee, makes it easy to comprehend the force of the opposition which the forthcoming Licensing Bill is likely to meet with. The ramifications of the dread drink trade are indeed many, and those who derive large revenues from it are a great host. Rev. Dr. Leach said, in referring to his analysis of the brewery companies, that in twenty-four of them in London alone the capital represents 54 millions; and that shares in three companies are held by "3 dukes, 17 earls, 5 viscounts, 18 barons, 48 baronets, 31 knights, 100 honorables, 2 archdeacons, 1 dean, 2 canons, and 87 other reverend gentlemen, 33 doctors, 156 army officers, and 3 judges of the High Court." A sharp social distinction is drawn between the brewer and the publican, but it must not be forgotten that the brewery companies and their shareholders hold the licenses of a large number of retail drink-shops!

The British Universities and Missions

Fifty years ago, at a great meeting in Cambridge, England, David Livingstone made his memorable appeal on behalf of the native people of Central Africa. One answer to that appeal was the beginning of the Universities Mission to Central Africa. A strange linking of opposites, some may think—the ancient universities, with their wealth of learning and culture, and "darkest Africa," with its barbarism, cruelty and ignorance of God. But as a result for nearly fifty years the universities have taken the lead in supporting the "U. M. C. A." and have given some of their best men

to its work. The staff of the mission now includes 30 clergy, 26 laymen and 55 women (all unmarried), besides 19 African clergy and 305 native helpers and teachers. Over 8,000 children are enrolled in the mission schools; the adherents number 17,000, of whom nearly 6,000 are communicants. The "U. M. C. A." deserves to rank with the wonderful C. M. S. work in Uganda as one of the leading missionary enterprises on the dark continent. Its motto has ever been "forward." Gradually pushing in from the center at Zanzibar on the coast, its stations now minister to the people over a wide area. The formation of a new diocese is now being considered. Its roll of missionaries includes some of the heroes and martyrs of modern missions—men like Bishops Steere, Smythies, Tozer and Maples. In the earlier days of the mission the climate worked deadly havoc with the staff, but the men fell at their posts after only a few months or years of service, others have been ready to take their places.

Advance in the Wesleyan Church

The missionary committee of the British Wesleyan church has adopted a scheme presented by the Rev. Marshall Hartley, the statesmanlike secretary, for the consolidation of work in China. It provides for the expenditure during the next two years of a sum of £25,000 upon building churches, schools, hospitals and residences in the districts of Canton, Hunan and Wuchang. A grant of £10,000—made possible by a legacy received the previous week—was voted, and the whole scheme was adopted with enthusiasm. The prospect that at last the British Wesleyan missionaries in the great cities of China will be suitably equipped for their work, is a source of deep gratification.

The Student Volunteer Convention

The Liverpool Conference was opened on January 6th with more than twice the number of delegates that met four years ago for a similar con-

vention in Edinburgh. Over 2,000 were registered and the speakers included John R. Mott, Robert P. Wilder, Dr. S. K. Datta of India; Bishop Montgomery, Dr. Robert F. Horton, and others. The addresses were powerful and the very sight of the large audience of volunteers was an object lesson in the progress of the missionary movement.

Work of the United Free Church

The Missionary Record says: "The magnitude of the purely foreign mission work of the United Free Church of Scotland is realized by few, even of its most prayerful supporters. Since the union of the two Churches in the year 1900, our missionaries have been evangelizing the dark races in 15 regions of the world—in Manchuria, India and Arabia; in Cape Colony, Natal, and tropical Africa; the West Indies and Trinidad; and in the New Hebrides Islands of the Pacific Ocean. To these peoples—Buddhist and Hindu, Parsi and Mohammedan, and demon-worshippers—our Church sends more than 300 ordained medical and women foreign missionaries, or 443 in all, including missionaries' wives.

The fruits of all this we find:

1. In native Christian communities numbering 85,370 persons, old and young, of these 5,565 were baptized last year, and 45,987 were communicants.
2. No fewer than 86,901 of both sexes received a Bible education daily in the many colleges, theological halls, training institutions, and schools conducted by some of the missionaries.
3. Our 50 medical missionaries preached the Gospel to upward of 500,000 waiting to be healed or convalescent; while they treated 7,000 patients in the hospitals, and performed more than 12,000 surgical operations.

Pastor Fliedner Still Lives

The latest statistics of the 81 mother houses of the Kaiserswerth Conference give the following figures: The number of deaconesses, 11,863; probation-

ers, 6,284; stations, 6,634, and the total income from the beginning, \$4,567,163. The deaconesses are engaged in various kinds of benevolent work, 150 of them in the service of foreign missionary societies. The first deaconess house was established in 1836, and when pastor Fliedner died, in 1864, the number had risen to 430.

Bible Distribution in Eastern Europe

The report of colportage for 1907 in Bohemia, Moravia, Vienna, and Russia, as made by Rev. A. W. Clark, to the National Bible Society of Scotland, recites briefly the experiences of each of the thirty and more men who have traversed to the regions indicated selling the Scriptures to whoever would buy.

Many interesting incidents appear on the pages of this report. A colporteur in Southern Moravia had some pleasant experiences in visiting factories. One Jewish owner was kind to him, granting him free entrance at any time to sell the Bible to his workmen. He was astonished at the cheapness of the New Testament, and now is himself reading the Word of Christ. A young soldier saw, in the little trunk of a comrade, a Bible, to him an unknown book. He wished to get a copy, but as his pay was less than three cents a day he had no money to spare. Interested friends got him a Bible, and now he is asking to be received into the little church. An atheist painter employed to put on the wall of the meeting room the motto, "We preach Christ crucified," was greatly impressed by the words, and is now reading the Scriptures faithfully.

Christian Endeavor in Russia

Says the *Christian Endeavor World*: "We have just received a most interesting report of the condition of the societies of Christian Endeavor in the Baltic provinces of Russia from the Christian Endeavor traveling secretary, Rev. Robert Balitz. At the present time there are 28 Christian Endeavor Societies in these provinces, which will be greatly multiplied when

quieter times come to us. On account of the revolution we can hold our Christian Endeavor conventions only under the name of "spiritual concerts." The Russo-Baltic Christian Endeavor Union has held three conventions and two schools of methods for the instruction of Christian Endeavor workers. It is recognized that the Christian Endeavor Society has come to Russia at the right time, as an instrument of the Lord to comfort the people and heal the wounds of sinners. The society is a pledge of brotherly love among Lutherans, Baptists, Brüdergemeinde, Stundists, and others."

Baptist Missions in Russia

In Russia the churches aided by the Union Baptist Missionary Society number 163, with 24,132 members; 1,114 baptisms last year. Since the edict of the Czar, granting liberty of conscience, a new day for Baptist work has dawned. Meetings are held openly in all parts of the empire, evangelists go from place to place preaching with greater freedom, and literature is published and circulated to an extent hitherto unknown. The great need of the hour is a theological seminary for the unification of the various, and sometimes warring, divisions of the great Baptist family in Russia. The Baptists of various stripes are said to number about 100,000, and constitute the largest Protestant body outside the State Church.

Italy Fifty Years Ago and Now

November 10, 1852, a man named Perandelli, mate of an Italian ship, obtained a Bible in New York which was discovered by the custom house officers upon the return of the vessel to Naples. The possession of that Italian Bible was treated as a criminal offense. An inquiry was at once instituted, and Perandelli bravely came forward, in order to free his comrades from suspicion, acknowledging the book as his property. The poor fellow was tried by court-martial and sentenced to ten years' hard

labor in the galleys for the crime of bringing a Bible into the country. At present such punishment of a Bible reader is possible, thank God, in one or two Mohammedan countries only!

Protestantism in Spain

An Argentine Protestant who has lately visited nearly all the mission stations in Spain says that, from Madrid, the capital, to the most insignificant village, the pastors, for mere want of room, can not admit to their schools all the children who are brought to them. He reported, also, various facts of great significance. As, for example, a freethinker said that the Protestants were the only people who could regenerate Spain, and he himself invited them to come to his town and rented them a house; which means he defied popular prejudices. This same freethinker mentioned names of towns in Spain where it was formerly impossible to enter without being tormented by the street children; but where, since the Gospel has taken root, their ill-behavior has disappeared.—*From Report of the Spanish Evangelization Society.*

A Free Bible in Portugal

A recent judicial declaration in the Court of Appeal at Lisbon undoubtedly will prove to be historic; and it may safely be said the judgment will have a powerful influence in the development of liberty. The circumstances which led up to it were unhappily not of an exceptional kind in Portugal. A colporteur of the British and Foreign Bible Society was charged with "acting in a way prejudicial to the religion of this State," and ventured to appeal to the High Court. Three judges dealt with the plea, and they unanimously decided and pronounced that the hawking of "Protestant Bibles" is no disrespect to the State religion, the "so-called Protestant Bible" not containing any word or passage that is not found "textually" in the Catholic version. They went beyond this, however, and called attention to the permission given in the Constitutional Charter for the exercise of the

Protestant religion in Portugal, and to its prohibition of persecution. It is noteworthy, too, that the official *Gazette* records the case, and has a note welcoming the judgment and condemnatory of the "almost savage treatment of colporteurs in Portugal," likewise requesting the journals to make the decision widely known throughout the country.

ASIA

Siberia as a Mission Field

This vast region is much larger than the United States, tho the population is only some 7,000,000. In Siberia only twelve out of 1,000 of the population can get to school. There is only one library to every 57,000 people. The Orthodox Church is established in the towns; but the regular services are in Slavonic, which the people do not understand, and apart from addresses on saints' days, there is little systematic public teaching. It has missions also among the Kirghiz Tatars, the black Tatars, the Kalmuks and Mongols of the Altai; but they are more in the nature of monastic settlements than missions in the Evangelical sense. The Bible Society, however, is not only allowed but welcomed. Its depots stretch in an unbroken chain from the Pacific to the Baltic. The depositaries and colporteurs are all members of the Orthodox Church, and their work is not only warmly approved by ecclesiastical authorities, but held in high regard by the civil and military officials. No class of people is neglected by the Bible Society. As the tourist passes through the country, he is impressed by the multitudes of soldiers. There are soldiers at every station, soldiers on the trains, soldiers everywhere. One never seems to be far from the point of a bayonet or the muzzle of a revolver.

Trade Value of Missionaries in Turkey

Thomas H. Morton, the United States Consul at Harput, Asiatic Turkey, writing to the Department of Commerce and Labor on "The Outlook for American Trade in Harput," closes with a signal tribute to the missiona-

ries. "I have had occasion," he says, "to revert to the work of the American missionaries and teachers settled in the district. In a thousand ways they are raising the standards of morality, of intelligence, of education, of material well-being, and of industrial enterprise. Directly or indirectly, every phase of their work is rapidly paving the way for American commerce. Special stress should be laid upon the remarkable work of the physicians who are attached to the various stations. The number of these stations is steadily growing; they now dot the map of Asia Minor at Casarea, Marsovan, Sivas, Adana, Aintab, Mardin, Harput, Bitlis, and Van. At most of these points well-equipped hospitals are in active operation.

Is Islam Waning ?

Under this title Dr. S. M. Zwemer contributes to the *Christian Intelligencer* information of quite unusual importance. It seems that unknown to the Christian world conferences of Mohammedans have been held to discuss the decay of Islam. The first of these conferences was held in 1899, at Mecca. A little book recently published, and already carried to its second edition, contains the minutes of this meeting. Twenty-three leading Moslems from every nation under heaven met for this conference, and for two solid weeks discuss the reasons for the decline of their religion and the means by which the tendency could be checked and new life imparted to the faith. The doctors disagreed as to the remedy, but they unitedly declared that there were no less than fifty-eight reasons for the dangerous condition of the patient. Some of the reasons given were: the doctrine of fatalism; ascetic practises; the opposition to science; the rejection of religious liberty; Ottoman rule; neglected education and inactivity due to the hopelessness of the case.

Word has just come that a second conference, similar to that at Mecca, was held in the Grand Continental Hotel at Cairo last November. All the

learned sheiks, pashas, and beys were present, together with editors, judges, lawyers, and other notables, Christian as well as Moslem. A distinguished Moslem from Russia seems to have been the leading speaker. His theme was, "The Causes of the Decay of Islam." In the course of his address he called upon Moslems to arise from their lethargy, open schools, and teach all the children (how untrue to Islam!) that they may be able to meet the demands of the new age, and urged the holding of a Pan-Islamic Congress to consider the cause of the loss of Moslem influence and power in the world. A committee was appointed with power to call such a congress!

Six Hopeful Signs in Syria.

1. The rapidly growing readiness of the people to support their own pastors and teachers.

2. The zeal of the Syrian pastors for souls.

3. The liberal offerings for work in Syria, of Syrian Christians who have emigrated to North and South America.

4. The fact that the Arabic Bible is the best selling book in Syria.

5. The demand for American schools and the readiness of the people to pay for education.

6. In October, 1906, a boys' boarding school was opened at Hums. This was made possible by the generous offer of financial assistance which came from a successful merchant and elder in the Syrian Church. Some \$5,000 has thus far been contributed by the Syrians for this school.

Change in Status of Indian Women

A Punjab vernacular journal says: "Within five short years a great change has come over the section of the native population of Lahore. Children of native gentlemen can be seen taken out for an airing by ayahs morning and evening. Certain bold men have begun to take out their wives in the evenings for a drive in open vehicles. A week ago we saw

the daughter of a man of position out walking with her father on the railway platform at Lahore. She was dressed in what seemed like an English gown and English shoes, and when her husband came up she left her father and walked about with him. Her face was quite uncovered. Let those who have relatives in Lahore go there and see themselves the state of things. They will see wives going out shoulder to shoulder with their husbands in the evening, having said good-by to old restrictions. A man who would dare to reimpose the old manners on his womankind would receive scant courtesy.

An Immense Parish

The 3,600 Christians scattered over the planting districts in the Tamil Cooly Mission form 34 congregations. There are 60 schools with 2,500 children under instruction. During a great part of last year, the Rev. R. P. Butterfield had charge of the Central District in addition to the Northern. Writing of the work in this latter district alone he says:

One feels the difficulty of impressing on the minds of sympathizers at home the vastness of one single missionary "district" compared with a home parish. Taking the pastoral work, for example, in this district, there are about 1,200 baptized Christians, who in themselves would form a very respectable sphere of work at home. But then these Christians have to be sought and visited over an area as great as the county of Norfolk. Then there are about 1,060 scholars, which number would make that of many a national school look small. These again are not in one or two big schools, but scattered over the same area, in twenty-six schools. But both these departments of work, important as they are, fade into insignificance before the great task of evangelization which is being daily carried on in our efforts to reach the 234,000 Tamil-speaking people who inhabit this part of Ceylon.—*C. M. S. Gleaner.*

The Fruits of Industrial Missions

Four students in the industrial department of the Hardwicke Christian Boys' School and Orphanage, Narsinghpur, C. P., India, have proved themselves qualified to take up independent work as farmers, and have been recently settled on their fields at

the Christian village, Sohjani, 20 miles from Narsinghpur. The Orphanage started each off with a pair of oxen, a plow, and other necessary implements, seed and grain for the first crop, a little house in which to live, and an assurance of enough to live on till their first crop was reaped.

The First B. A. Among the Kols

More than seventy years the Gossner Missionary Society has preached the Gospel to the Kols in Chota Nagpur, India, and the Lord has given abundant fruit to the faithful laborers. The number of baptized Christians is about 75,000, and these Christian Kols are most liberal givers and most ardent workers for the spread of the Gospel among the heathen. A short time ago there was great rejoicing, because Dhanmassih from Lohardaga had received the B. A., from the Calcutta University, the first Kol who ever had obtained the honor of a University degree. The most touching incident connected with the successful graduation of Dhanmassih is the fact that his uncle Samuel Panna, a leader among the Christian Kols, who had enabled his nephew to pursue his studies by providing the necessary funds, brought to the Lord a large thank offering as a token of his gratitude for the Lord's help to the young man and that consecrated Panna entered into his rest soon afterward.

Famine in India

The missionaries of the Breklum and of the Gossner Missionary Society send touching accounts of the famine in the district of India where they are laboring. One of them writes: "We are face to face with a gloomy chapter in the history of India. The harvest is a total loss in many places. Already now, in the middle of the harvest, the prices are higher than they were during the great famine of seven years ago. There will be much suffering and many deaths." Another missionary says: "First the rain fell in torrents for many weeks, so that the rice was

drowned upon the flooded fields in many places. Then the weather suddenly became clear, and from a cloudless sky the burning Indian sun shone upon the little seed which was left in the fields. Soon the earth was baked and hardened, the plants were burned, and the greater part of the expected harvest was destroyed. Since the extent of this failure of the harvest is great, famine must follow." Another missionary sorrowfully complains that with the famine sickness is increasing everywhere and that bands of robbers are beginning to steal and plunder in the famine districts. Missionary Jeschke writes from Khutitoli, "The price of rice is so high that our native Christians have had little to eat during the rainy season. Often I found the people sitting before their door at meal-time, while the children were crying within the house. My anxious question, why the children were crying, brought the answer, "We have nothing to eat and our children cry, because they are hungry." I have found people who had not touched rice for weeks. They had been living on leaves, roots, bulbs, young bamboo-shoots, and different kinds of fungi which they boil and, often reluctantly eat."—Remember I John 3: 17, dear reader.

Chinese Missionaries in Tibet

The two Chinese preachers whom the Methodist West China Mission a year ago sent out as missionaries to Tibet and stationed at Batang, thirty days' journey from Chentu, and who, after interesting experiences, arrived at their distant destination May 31, spent the succeeding months of 1907 in the study of the Tibetan language and in preaching to Chinese-speaking people. They write that the Tibetan teacher whom they engaged can not speak a word of Chinese. They add that the Tibetans are so in the grip of Lamaism that "it seems to have entered into the very marrow of their bones, so that whether they walk or sit, work or rest, in health or illness,

life or death, they are chanting prayers to Buddha." The difficulties of these Chinese missionaries have been balanced by the encouragement they have received from the interest in their message shown by a Chinese military official and a number of soldiers.

A Newspaper in Tibet

Progress is penetrating even the hermit land of Tibet. Just read this: A newspaper in Lhasa, the home of the grand lama! The *Tibet Times*, the first newspaper in Tibetan, has begun publishing there. But what seems still less in character, the grand lama has established lecture and reading rooms where the people may receive instruction in the geography, history and industrial condition of Tibet. The English expedition a year or two ago is said to have supplied the leaven that is working out these surprising manifestations.

Union Education in West China

The representatives of six societies have recently formed the Christian Educational Union of West China. It includes Episcopalians, Friends, Methodists, Congregationalists and Baptists. All of these denominations hold their own peculiar doctrines, and are loyal to their heritage of truth, but they are banded together for the cause of Christian education.

The scheme includes two parts which are under the care, for the present, of a committee elected by the various missions participating in the Union. This committee has already put into working order the first part of the scheme, which aims at the affiliation of all the primary and secondary schools of the different missions.

The second part of the scheme calls for the founding of a union university at Chentu, the provincial capital. The plan is for each mission participating to build a college and set apart one or more missionaries to teach in it. In this way a joint faculty of eight or ten foreign teachers can be secured. These will be helped by Chinese instructors.

Chinese Girls as Kindergartners

A missionary of the American Board, writes from Fuchau as follows: "Our kindergarten has numbered nearly 100 this year; and in addition to this work, the efficient native teachers, Mary, Margaret and Lucy Hu, and Agnes Loi, have done much outside work. The accomplished Agnes teaches music in several day-schools and in the preparatory school and girls' college at Ponasang. Two of the Hu sisters have conducted a Sunday-school in a crowded part of the city, where the people have been notoriously indifferent to Christian influences. Enterprising Mary Hu, ever looking for new worlds to conquer, has recently been invited by some of the leading officials of the city to open a kindergarten for their children. This speaks volumes for the change going on in China. When the Sabbath question came up, Mary said, "If I can not have the Sabbath free, I shall not accept the position." The officials were obliged to yield the point to her; but to "save their faces," they warned her to mention God's name as seldom as possible.

Chinese Treatment of Animals

They never punish; hence a mule that in the hands of a foreigner would be useless or dangerous to those about it, becomes in the possession of a Chinaman as a lamb. We never beheld a runaway, a jibing or a vicious mule or pony in a Chinaman's employment, but found the same rattling, cheerful pace maintained over heavy or light roads, by means of a tur-r or cluk-k, the beast turning to the right or left, and stopping with but a hint from the reins. This treatment is extended to all the animals they press into service. Often have I admired the tact exhibited in getting a large drove of sheep through narrow, crowded streets and alleys, by merely having a little boy lead one of the flock in front, the others steadily following. Cattle, pigs and birds are equally well cared for.

We met in Paris, in 1869, Mr. Burlingame, who was then our Minister

to China. We asked him whether a society for the prevention of cruelty to animals ought not to be formed in China. His reply was that there was no such thing in China as cruelty to animals; the Chinese were about the kindest people in the world in their treatment of them.—*Our Dumb Animals*.

Hymnody in China

China has for some years been turning her attention to Western ideas. How far this will affect its musical world remains to be seen. There is no doubt that the pentatonic scale will die hard, and so long as only five notes in the scale are employed, and part singing is rigidly excluded, it is difficult to see how any real progress can be made.

Such is the state of things at the present moment. Singing is mostly in unison. Our missionaries, however, are teaching part singing, and with decided success, the most hopeful element to work upon being the young people. With the admission of harmony, much can be made, even with the limited scale of five notes (intervals corresponding with the black notes on the piano).

The Chinese singing is very hearty; not always *fine* singing, be it observed, however, but there is a volume of sound—good musical sound—real heart-praise, which in a foreign tongue, and from men won from the prevailing idolatry around, is deeply affecting to English ears.

Korea the Missionary Marvel

Rev. W. M. Junkin writes of the Korean Christians making sacrifices in order to attend the Bible teaching services and says: "Where but on the mission field can you find men clamoring for Bibles and running with them to anyone who can teach them saying, 'Tell me the meaning?' This is the case here and it is the most encouraging phase of the work in Korea at present."

Rev. H. G. Blair writes: "More than the appeals from the individual

centers, the thing that most amazes us and fills our hearts with almost a dreadful wonder is the stirring and rising everywhere of all our people into a new life, a restless longing for new and better conditions, political and social and moral. They have a new life working in them that takes a thousand forms of activity and leads to new complications. The way they are calling for education is tremendous—not calling for it, but going right after it. They will have it at any cost. The Church schools have become pre-eminently successful. Heathen magistrates are appointing Christian men and school commissioners to organize schools in many townships. Heathen children plead with their parents to let them become Christians so they can attend our schools."

Rev. H. G. Underwood writes: "The lazy Korean,' 'a decadent people,' 'a nation of loafers,' 'a moribund nation,' are some of the epithets applied to the people of the sometime 'Hermit Nation,' and yet the marvelous progress of missionary work in that land, the activity of the Christians, their zeal for the cause, their self-sacrificing energy in church work, have challenged the attention of the whole world, until the eyes of all Christendom are riveted on that little despised land. For almost ten years the story of the work in Korea has been entrancing. It has read almost like a fairy tale, and veritably it has seemed like a chapter from the Acts of the Apostles. Steadily and regularly, with an ever-increasing momentum, the work has been growing faster and faster, exceeding the brightest visions of the most optimistic students of missionary work."

Presbyterian Advance in Korea

The Board of Foreign Missions of the Presbyterian Church has just announced an important extension of its work in Korea and has authorized a special campaign for the raising of \$400,000 to be used in addition to the \$100,000 regularly appropriated in

carrying forward educational and medical as well as church work in the peninsula during the coming year. Twenty new men are to be placed in the Korean field, where during the past year there was an increase of 22 per cent. in the number of places where services are regularly held, 61 per cent. in the number of church buildings erected entirely by the natives, 65 per cent. in the number of schools opened, and 72 per cent. in the number of pupils.

Church Independence in Japan

Within the Christian Churches the problem of entire freedom from missionary control will not subside until freedom has been fully attained. While the problem is acute among Presbyterians and Episcopalians, it does not exist among the Kumi-ai (Congregational) churches, who are all self-governing by the very nature of their polity and organization. The relations between these churches and the missionaries of the American Board were never more cordial, and nothing seems likely from the present outlook to change that relation.

The most hopeful sign of the times from a Christian standpoint is the growing energy and success of these 50 self-supporting and 40 aided Kumi-ai churches in aggressive evangelistic work, for which they have already raised nearly 2,000 yen for the coming year.

The Kumi-ai churches and the missionaries of the American Board in Japan enter on the new year with earnest prayers and high hopes.—*Rev. Sidney L. Gulick.*

Moral Standards in Japan

While the nation is regarded as civilized it is not yet evangelized. Moreover, the moral standards are very low. When it is stated that in one year no less than 5,628 girls were purchased from one province alone and sent to Tokyo for immoral purposes, the price paid being \$371,055, it reveals a condition that would not be tolerated where Christianity had taken

great hold upon the people. In the province of Echigo it is stated that girl babies are especially welcomed on account of the high price they will bring and the life of shame is put before the young girls in many families of the lower classes as a desirable thing. The Japanese themselves begin to recognize the danger that threatens the nation through the lack of right moral standards and are seeking to rectify the want by special instruction in morality in the schools.

AFRICA

A Great Step Forward in Alexandria

The United Presbyterian Mission in Egypt is endeavoring to erect new and more suitable buildings for its work in Alexandria. The present property of the stations, with schools, after half a century of labor, having an enrolment of 599 pupils, consists of a lot in an eligible part of the city, a church and a mission house that was bought forty years ago, and is now disadvantageously situated and inadequate. The plans, which have been approved by the Association at Alexandria and the Foreign Board at Philadelphia, include provision for boys' and girls' higher and lower schools, a missionary residence, a chapel, a gymnasium, a book store, a depository for the American Bible Society, offices for the Church papers and rooms where the teachers may be housed; with rooms for rental on the lower floor.

Difficulties of Pioneering

Our district is very large and thickly populated and a great work could be done were it only possible to reach the people a little more easily. On the last trip Mr. Metzger and I made inland we saw thousands upon thousands of people; but for a white man to do much traveling inland is almost impossible. The brush is so thick that in some places one must actually crawl on hands and knees, but that could be done if there were nothing worse. The most serious obstacles are the large swamps by which all towns are separated. In these the water, even

in the dry season, is from three to four feet deep. In our last journey Mr. Metzger and I walked through water like that at least two hours every day. One swamp took us nearly two hours to get through. To walk through water two hours a day may not seem much, but it means a great deal when one considers the tropical climate and the fact that the swamps are so thickly wooded by tall trees that the sun never shines on the water, making it always cold, chilling and miserable.

G. W. STAHLBRAND, *Ikoko.*

Missions in the Kongo Free State

This portion of the Dark Continent is a vast region in the western part of Central Africa. The fact that it is closely allied to Belgium and ruled by the king of that country, together with the awful oppression of the native population, is well known. The area of the Kongo is 900,000 square miles, with an estimated population of 30,000,000. In this vast region the religions are represented by over 29,000,000 fetish worshipers, 600,000 Mohammedans, 15,000 Protestants, and 17,000 Roman Catholics. Eight Protestant missionary societies have missions in the Kongo State, and report a total of 656 stations and outstations, 190 missionaries, 1,542 native workers, 548 schools with over 16,000 scholars, and 26,600 profest Christians, of whom 15,000 are regular communicants.

Union in School Work on the Kongo

Several months ago representatives of the American and British Baptist missions met at Matali to consider the possibility and advisability of establishing a united college for the training of native preachers, evangelists, and teachers in connection with the missions which work within the Kongo-speaking area. There were some difficulties arising out of differences of dialects in use in the various missions, but on talking over these matters, we found that most, if not all, of these could be surmounted, and the feeling of the brethren was wholly and strongly in favor of a joint in-

stitution for the three principal societies working on the Lower Kongo and in Portuguese Kongo. Negotiations were entered into with the Swedish Missionary Society, who were also desirous of joining. This society, as well as the Americans, had training schools already in connection with their own work; but all consider that a well-equipped United College would be an immense advantage to the cause of Christ in Kongo-land.

A Revised Kafir Bible

A revised edition of the Kafir Bible has just been completed in South Africa. The Presbyterian Synod of Kaffraria at its recent session recorded its appreciation of the work of the revision committee which it declares is "the fruit and unsparing labor of men who brought to their task the gifts of accurate scholarship and thorough and living knowledge of the language and have placed the Kafir-speaking people and Christian workers under an undying debt of gratitude."

Asiatics in the Transvaal

The immigration problem presses upon Great Britain on another side, the situation in Canada being matched by an equally grave situation in South Africa. Large numbers of Asiatics have come into the Transvaal in recent years including many natives of India. With the view of keeping this unwelcome influx within bounds, the Transvaal Government has passed a law requiring all Asiatics to be registered, and to have their finger prints taken for identification purposes. Failure to comply involves expulsion from the Transvaal. Regarding the requirement as a degradation, a number of Indian natives have left the country or have refused to register, and some of the latter have in consequence been sentenced to imprisonment with hard labor.

Progress Under British Rule in Africa

Another stage in the development of British East Africa was reached in September when the newly created Legislative Council went into session.

The march of events in that vast territory of one million square miles has been rapid since the Imperial British East Africa Company obtained its Royal charter nineteen years ago. The annexation of Uganda, the revolt of the Sudanese troops, the building of the railway, the influx of European and Indian settlers have all hastened this happy launching of a new Crown Colony on what bids fair to be a prosperous career.

British Central Africa has also begun a new chapter of its history. By an order in Council dated the 26th of July, the designation is changed from British Central Africa Protectorate to Nyasaland Protectorate. A Governor and Commander-in-Chief takes the place of the Commissioner, and an Executive Council and a Legislative Council (both nominated) have been constituted. Perhaps more than any other within the Empire the Nyasaland Protectorate has been pioneered and prepared for this new phase by missionary enterprise, and by a trading company, the African Lakes Company—now the African Lakes Corporation—started by philanthropic business men as a handmaid and auxiliary to missions.—*The Christian Express* (South Africa).

Extension of German Work in Africa

The Evangelical Missionary Society for German East Africa, with headquarters at Bielefeld in Germany, which has been at work in German East Africa most successfully since 1886, has decided to extend its work into hitherto unoccupied territory. The region in the extreme northwest of German East Africa, beyond Lake Victoria and bordering on the Kongo State, has been chosen and two experienced missionaries have been sent into it for investigation. It is stated that the country is well populated by a strong and vigorous people which has not yet been reached by any Protestant messengers of the Gospel, tho the French White Fathers of the Roman Catholic Church have a number of missionary stations there. The

nearest Protestant missionaries are those of the C. M. S. in Uganda and those of the Moravians on Lake Nyasa and in Unyamwesi. It is very interesting to read the statement of the secretary of the German East Africa Society that it is possible to use some of the experienced missionaries of the society in the new field, because in Usambara, the old field of the society, sufficient native helpers have been trained and tried to permit the diminution of the European force, and three of these missionaries have already followed the two who went on a tour of investigation.

Important Action of the German Governor of Southwest Africa

Germany has a colony with an area of more than three hundred thousand square miles in Southwest Africa, where the missionaries of the Rhenish and the Finnish Missionary Societies are at work. On September 16, 1907, the governor of the colony issued an important decree concerning the import and sale of spirituous liquors. Saloon-keepers and other dealers in liquor must secure a special license, which costs between fifty and two hundred and fifty dollars. It is forbidden to give or sell spirituous liquors to any native, tho house-servants may receive small quantities from their masters (but not in place of wages). If servants become drunk through liquor given by their masters, the masters have to pay a fine or go to jail. If the offense is repeated, the punishment becomes severe. Contraventions by licensed persons are punished still more severely.

ISLANDS OF THE SEA

Secretary Taft on the Philippines

At a recent meeting of the Boston ministers, Secretary Taft, just returned from a visit to the Philippines, told many things of the work that the United States has done in those islands. He spoke of the sanitation already introduced, which gives Manila a supply of pure water from the mountains instead of a river liable to be polluted by cholera and other

epidemics; of the system of sewage soon to be completed; of the sinking of artesian wells in many villages, thereby reducing the death-rate fifty per cent., and of continual, patient instruction in ways of right living. He told of the schools where nearly 500,000 children are now taught in English, not merely "readin', ritin' and 'rithmetic," but also various handicrafts, and, best of all, that manual labor properly done is an honor and a delight; of the keen, enthusiastic young men and women who are studying in the Normal School at Manila, soon to go out to teach the children in many provinces, of the zest with which the boys who formerly would take no avoidable exercise now run and yell at baseball. He made plain the needs of the Filipino women who, in spite of their ignorance, yet rule the homes. The Protestant missionaries are doing much good in the islands, and one great result of their presence is the effort of the Roman Catholic clergy to raise a higher standard of living among their churches.

Selling the Bible in Fiji

Writing from Bundaberg, Queensland, the Rev. H. H. Nolan sends a summary of the results of his dealings with the Bible Society, while he was acting as book-steward in connection with the Methodist Mission in Fiji, during the years 1902-6. Since 1902 the B.F.B.S. has sent out to this mission in Fiji two shipments of Fijian Bibles and Testaments, to the value of £744 and £546 respectively, besides a shipment of Rotuma Testaments, to the value of £56—making a total of £1,364. This is exclusive of all charges for freight, which are paid by the B.F.B.S. The books were sent out on what are known as "missionary terms;" that is to say, they go free of all cost to the missionaries, who receive them and sell them at such prices as they consider the readers can afford to pay. From the proceeds of the sale of these books Mr. Nolan has remitted to London no less than £1,291. This is surely a very wonderful result

in a country where the young men of the present day had grandfathers who were cannibals. It appears, moreover, that during the years 1902-6 the Methodist Mission sold in Fiji more copies of the Scriptures than have been sold by our Society in Queensland during the last ten years. Mr. Nolan concludes: "The people of Fiji love and reverence their Bibles, and there is no people among whom the Bible Society's work has borne more gracious fruit."—*Bible in the World*.

Dogs' Teeth in Payment for Bibles

This is the way they do their shopping in Ulawa, one of the Solomon Islands in the South Pacific. When the boat containing cases of Gospels and Testaments arrives, the dark-skinned folk come hurrying to the Rev. W. G. Ivens to make their purchases. Each one hands him two dogs' teeth in exchange for a book. The richest man on the island is the man who owns the largest number of dogs, because he obviously owns the largest number of dogs' teeth. Any sort of a tooth does not answer the purpose. Only two special teeth in each dog's mouth are used for barter. In the old heathen times the Ulawa people used to tear out the teeth while a dog was alive, but when the people became Christians it was decided to cease this cruel custom and extract the teeth after the dog was dead. Hundreds and hundreds of dogs' teeth are being handed over in exchange for the Scriptures. On another South Sea Island, not far from Ulawa, the Scriptures in the Bugotu language are sold for porpoise teeth, or for bangles made from shells, or for strings of small shells.

OBITUARY

Morris K. Jesup, of New York

This strong and generous supporter of missions was recently called Home after many years of service in helping forward many branches of philanthropic and missionary work at home and abroad. One of his large beneficiaries was the Protestant College at

Beirut, Syria. The Young Men's Christian Association was also received many large gifts. Mr. Jesup was honored by all who knew him and many mourn the removal of a friend and benefactor.

Francis M. Spence, of Manchester

Francis M. Spence of Manchester, an English benefactor to missionary work also recently passed to his Home above. Mr. Spence was in his 70th year and was an honored citizen of Manchester, England.

His almost encyclopedic knowledge of missionary work made the suggestions which he frequently tendered to various missionary societies of more than common value. Mr. Spence's ideal of civic duty and responsibility was very high, and led him to interest himself in many questions of municipal reform.

Chundra Lela, of India

Different in surroundings and character but an equally noble Christian was Chundra Lela, an aged saint and evangelist of Bengal who died November 26. Chundra Lela was born a Brahman, married at the age of seven, a widow at nine. At thirteen with her father she went on her first pilgrimage. On this journey her father died. Religious devotion and the study of the sacred books led her to the determination to visit the great shrines of India. Later she joined the ranks of the fakirs, and practised self-torture. At last she became a Christian, and for many years was a remarkable Christian worker. The sketch of her life, entitled "Chundra Lela—An Indian Princess," by Mrs. Ada Lee, of Calcutta, India, has been translated into thirteen different languages. Mrs. Lee, said of Chundra Lela: "She reminds us of an old war-horse when no longer able to take part in the battle, fretting and eager to go at the sound of the bugle. Her zeal for souls never languishes. Her restless spirit longs to preach Christ with the last breath."

FOR THE MISSIONARY LIBRARY

THE CONTINENT OF OPPORTUNITY. Rev. Francis E. Clarke, D.D. 8vo, 350 pp. \$1.50 *net*. Illustrated. Fleming A. Revell Co., 1907.

South America, "the Neglected Continent," is the Continent of Opportunity. The periodic revolutions, the prevalent ignorance, superstition, and immorality are signs of untamed youth, and will disappear before the advance of stable Christian civilization. There are forces at work, as Dr. Clark shows, that are making a new South America.

For one who was merely a traveler through South America, Dr. Clark has given us a volume, remarkable for its interest, clear, calm judgment and its array of facts—but with some repetition.

Dr. Clark's description of the various republics is brief and graphic—miniature pen sketches with many touches of life and local color. He begins with Panama and the Canal Zone and takes up the other republics, touches on their history, natural resources, characteristics of the people, and the present opportunity. Dr. Clark sees with the experienced eye of a traveler who looks at men and things with a view to God's great purpose and their possible development. He neither exaggerates the natural beauty and resources nor paints in lurid detail the sins and shortcomings of priests and people. The descriptions strike one as fair and unprejudiced. The concluding chapters deal with education, politics and religion. There are also general and missionary statistical tables; an index and a small map.

QUEER THINGS ABOUT PERSIA. By Eustache de Lorey and Douglas Sladen. Illustrated. 8vo, 382 pp. \$3.50 *net*. J. B. Lippincott, Philadelphia, 1907.

Persia is in a state of transition from the ancient order to the modern. It is a land full of queer customs, costumes and ideals—a legacy perchance from the days of the Arabian Nights. These queer things must be understood to understand Persia, and the

narrative forms interesting reading. The houses, servants, harems, streets, dogs, dervishes, feasts, fasts, dress, amusements, ceremonies, rulers bazaars and religions are apparently all queer or have queer quirks about them. No Christian can read these pages without being stirred with the picture of ignorance, superstition and sin that can only be cured by the Gospel of Christ. Persia needs that Gospel. Zoroaster, Mohammed, the Bab and others have failed to bring righteousness, peace and prosperity to Persia. There is only one hope for the salvation of the Persians.

WAIFS OF THE SLUMS AND THEIR WAY OUT. By Leonard Benedict. 12mo, 234 pp. \$1.00 *net*. Fleming H. Revell Co., 1907.

This book relates not theories but practical experiences. Mr. Benedict describes the work of J. F. Atkinson in his Chicago Boys' Club, and describes it in a way to inspire and enthuse workers among waifs. The secret of the success of this work Mr. Benedict finds to be that it was founded on faith and prayer and is carried on in the same way. Dependence is on God. He is looked to for guidance and His name is honored. The work is practical and spiritual, simple and sensible.

THE ROMANCE OF THE SALVATION ARMY. By Hulda Friederichs. 12mo, 216 pp. Illustrated. \$1.00. Cassell & Co., Limited, 1907.

This is a brief popular history of the work started by General Booth and his wife a third of a century ago. The romance is a story of poverty, struggle, hard work and faith. There is a mixture of sentiment, love, and heroism. The narrative is well told by one in sympathy with the work. It is worth reading and shows what a power was lost to the churches when William Booth was shut out and what a friend was gained by the destitute and outcasts when he and his wife gave their lives to the rescue of the lost.

CITIZENS OF TO-MORROW. By Alice M. Guernsey. Illustrated. 12mo, 160 pp. 50 cents *net.* Fleming H. Revell Co., 1907.

This is another text-book in the Woman's "Home Mission Study Course." It includes chapters on Indians and Alaskans, Negroes, Spanish-Americans, Porto Ricans, Cubans and Filipinos, Children of the Cities, Mormons, Orientals, etc. The descriptions and discussions are brief but informing—largely quotations—and with many references which make it a useful text-book rather than for reading or reference.

AMERICAN BOARD ALMANAC, 1908.

This is always a welcome friend and helper. It is crowded full of facts for Congregationalists—and others. The American Boards have 579 missionaries on the field and report 68,952 church members in 20 missions.

THE CHURCH CALENDAR for 1908. Protestant Episcopal Missionary Society.

This is another useful Compendium—especially for Episcopalians. The annual lenten offering from Sunday-schools in the past 30 years has grown from \$7,070 to \$137,914—let other churches take notice.

THE STUDENT WORLD. A quarterly magazine published by the World's Student Christian Federation, N. Y., January, 1908. 25 cents a year.

We welcome this new periodical. It is first class. One of the interesting articles is by Baron Nicolay on the students of Russia.

LEAFLET LITERATURE. Each of the leading missionary societies issue leaflets that those interested in missions can not afford to overlook. The American, Baptist, Episcopal, Methodist and Presbyterian Boards especially have a large number of small pamphlets, meaty, interesting and forceful. Send for "Modern Hinduism," published by the American Board, Boston.

MISSIONS IN CHINA. Historical Series. 15 cents. American Baptist Missionary Union, Boston, 1907.

A brief sketch, with map and photographic illustrations, giving an ac-

count of the country, people, social conditions, religions and missions of the Baptist Missionary Union—an excellent epitome.

OCEANIC LANGUAGES. By D. MacDonald, D.D. 12mo, 352 pp. 10s 6d, *net.* Henry Frowde, London and New York, 1907.

Dr. MacDonald has compiled a useful work for missionaries and others residing in Efate, New Hebrides, or kindred islands of the Pacific. It is a grammar and dictionary of a language which is typical of other oceanic languages. It contains also a comparative grammar and vocabulary showing apparent evidences of their Arabian origin. It is a unique unveiling of the mental, religious and moral life of these people.

SUGGESTIONS TO LEADERS of Classes on Uganda's White Man of Work. Young People's Missionary Movement.

These manuals go far to assure the success of a mission study class. They give general suggestions for the course, how to plan a lesson, how to use helps, suggested questions for each chapter, etc.

NEW BOOKS

JOHN CHINAMAN AT HOME. By Rev. E. J. Hardy, Illustrated. 12mo, 335 pp. \$2.50 *net.* Charles Scribner's Sons, New York, 1908.

MISSIONS TO HINDUS. By Louis G. Mylne. 12mo, \$1.20. Longmans, Green & Co., New York, 1908.

FRANÇOIS COILLARD. *Enfance et Jeunesse.* Édouard Favre. Paper. Illustrated. 8vo, 352 pp. Société des Missions Évangéliques, Paris, 1908.

JIN KO-NIN. *Life of Jessie M. Johnston.* By Her Sisters. Illustrated. 12mo, 203 pp. T. French Downie, London, 1907.

THE FUTURE OF JAPAN. W. Petrie Watson. Illustrated. 12mo. E. P. Dutton & Co., New York, 1907.

MEXICO OF THE TWENTIETH CENTURY. Percy F. Martin. 2 vols. \$8.50 *net.* Dodd, Mead & Co., New York, 1908.

MEXICO AND HER PEOPLE TO-DAY. Nevin O. Winter. 8vo, \$3.00. L. C. Page & Co., Boston, 1908.

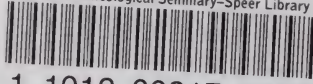
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